THE
Common-Wealths-Man
UNMASQU'D:
Or a Juſt
REBUKE
TO THE
Author of the Account of
Denmark.

Quem Diſcordiæ, quem cædis civium, quem Bellum civile delectat, eum ex numero hominum Ejiciendum, ex finibus Humanæ Naturæ exterminandum puto. Cicero. Philip. 3.

In Two Parts.

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A. 2201.

MVSEVM
BRITAN
NICVM

TO THE

KING'S

Most Excellent

Majesty.

May it please Your Majesty,

THE Indignation I conceiv'd at the Reading of the Author of *The Account of* DENMARK, and

the Rude Affront that is therein offer'd to Your Sacred Majeſty, has Tranſported me into this Preſumption of Addreſs: 'tis true, the Performance looks like an Exhalation riſing from the Bowells of the meaneſt and the baſeſt Earth; but ſuch Exhalations have often darkened, and ſometimes Eclips'd the Sun. I might here take occaſion to inſiſt largely upon Your Majeſty's Character; but I conſider I ſpeak to a God by Deputation, therefore my words ſhall be few. The more

Brave

Brave and Generous among Your Reputed Adverſaries, confeſs you deſerve to be Univerſal Monarch (if the higheſt Perſonal Merit and Valour may lay claim to ſuch a thing;) and may Your Imbitter'd Enemies at length ſee their own Errors by the help of that Light and Glory that ſhall ſurround You. May the King of Kings conduct You in the Right Way, and lead You on to a juſt Eſtabliſhment of the Nation's Tranquility, and

Your

Your own. Which is the hearty Prayer of

Your Majeſty's

humble and devoted

Subject and Servant,

S. S.

THE INTRODUCTION.

I Have been for some time no unconcern'd Spectator of those improvident Heats, and darling Contentions, which, to the loss of the Common Cause of Christianity, have long since spread themselves over the Western World; and being quite tir'd out with contemplating the deformity of this black and melancholly Scene, I was willing to give my Thoughts some Diversion, by applying 'em to such worthy and important Considerations, as might afford some little ease and serenity even in sullen and dark times; and make the short life and leisure I enjoy, to pass away with some tolerable satisfaction. Riches and Honour, or the Respect of men, are pretty popular Beatitudes; and

all ſenſual complacencies in their outward appearance, are very ſweet and alluring; but conſider'd in their final iſſue and event, they do rather amuſe than ſatisfy the mind, and more affright than careſs the Underſtanding; ſo that upon a full and impartial proſpect of things, unleſs we can find out ſome more ſolid Principle or Baſis of Security, the condition of mankind will appear ſufficiently ſad, and uncomfortable in this World.

For man is become a forlorn and miſerable Creature; and tho' he thinks himſelf Lord of this Lower World, yet he's born a poor helpleſs indigent Slave; full of wants, of fears, and diſappointments: He fancies indeed, that he is ſome God-like Being, and complements himſelf with Divine Epithets, and Titles of Renown; but they ſerve only to add Solemnity to his ſhame, and advance the ſport and Triumph of his Misfortunes. Imaginary Fears and Jealouſies devour his Spirits, and inſult over his

his blessings; nay, he is often imprinting that evil upon himself by an improvident anticipation, which can but once befall him in this life. He superstitiously trembles at the evil Influences of the Stars *above; and dreads every little Meteor of the Night: he sinks under the apprehension of Eclipses, Comets, and ill Aspects of Heaven, while he carries the causes of his Misery within himself. Could he but look within, and take a true prospect of his own deprav'd Constitution, he would soon discern, That his Affections and Lusts are the only false Lights, that misguide and betray him; that Pride, Self-Love, Ambition and Discontent, are the only bad Omens, and amazing Prodigies.*

Neither are his hopes any better founded, or more proportionate than his fears; they are not directed by the inherent worth or quality of the Object, nor ballanc't by any determinate measures; but hurry him violently to precipices and dangers, to

vain

vain Tranſports and Fantaſtical Illuſions.

He meets with nothing that can terminate his deſires, or allay the eagerneſs of his reſtleſs inclinations: He propoſes indeed ſtrange poſſeſſions to himſelef; his thoughts are ſtill buſied with imaginary draughts of Elizium, and Golden Provinces; and if he could but compaſs the deſign in hand, he could fancy himſelf inſtall'd in Paradiſe again: But alas! He knows not the vanity of the thing he admires, 'till the enjoyment of it has undeceived his judgment and rectified his notions: And then he ſoon finds the diſappointment as certain, as the deſire; and he is now more tormented with the diſſatisfaction and loſs, than he was before with the Expectation.

Thus (as David *phraſeth it) Man walks in a vain Shadow, and diſquieteth himſelf in vain: He falls in* Love, *enjoys, and abhors; he chooſes and hates the ſame thing: 'Tis true, his reaſon commands him*

to

to be contented, happy, and compoſed in every condition of Life; and yet he finds by experience, he cannot be ſo in any; but, as if he were ſtill haraſt with ſome Malignant Diſtemper, he lies changing and toſſing from ſide to ſide, between undue Objects and immoderate Deſires. One while perhaps, through the unhappy Inſtinct of his Original Pride, he effects the great and venerable name of Philoſopher; of Lord and Maſter over the Intellectual World: He conſiders with himſelf that a Philoſophical Life, and inſight into Nature, is one of the Nobleſt Badges of true Honour, the greateſt Perfection and moſt uſeful Qualification that can adorn a Rational Creature: But finding at length, that this Lamp within him, ſerves only to diſcover thoſe Errors and miſtakes, that before lay hidden and unobſerv'd; perceiving alſo, that the more he underſtands, the more he ſees his own Errors, and the greateſt knowledge he has hitherto acquir'd, ſerves only to make him ſenſible that he wants it;

his

his discontent begins proportionably to increase with his acquisitions, and his Hopes are driven to downright desperation.

Besides, he observes that all knowledge is attended with great Toil and Vexation; with ungrateful reliſhes, and many painful Impreſſions; That each ſingle Science will coſt him many a Pang in the Performance; and that much Study is a wearineſs to the Fleſh. He feels his Soul extended, as it were, upon a Rack, and all his faculties ſuffering a Convulſion; and as if he had adopted the Womans Curſe alſo, and Contracted the whole Apoſtacy within himſelf; he Travails with Pain, and brings forth with ſorrow.

Being thus tir'd out with his Learned drudgery, in the next place perhaps, he betakes himſelf to Morality and Religion; he has often been tranſported at the ſight of ſome brave and Virtuous Exploits; and reſolves to make ſuch delightful Scenes, the future ſubject and entertainment of his Thoughts. He has heard of Socrates,

and

and other celebrated Worthies, that illustrated and Adorned the Heathen Martyrology; he loves and even huggs the remembrance of 'em, and pronounces 'em good and happy among Men. But alas! How vanishing are such Pious Raptures, such Religious Impressions? How sweet and perswasive are those Baits and Temptations, that hurries the Sinner another way? How frail is Nature? How encroaching is Error? How weak is resolution? How strong is Passion and Lust? How soon does the Man that had form'd such fine and curious Ideas of Religion and Virtue begin to falter and languish in his Duty, when he is brought forth to action, or engaged in a passive vindication of the Truth? How is his Soul put into an uproar, at the least touch or appearance of Evil, while his Affections and Senses dispute the goodness of the Cause, and his Rational Faculty stands by and unconcern'd? The Man confesses, that his obligation indeed is very great, but yet it is cruel too: 'Tis good, but yet not ne-

cessary,

ceſſary; 'tis juſt, but yet indiſcreet; and therefore tho' he can ſometimes advance to a ſingle Act of Piety, yet to grow up to an Univerſal and Habitual goodneſs, is a talk and torture not to be endur'd.

And now he begins to reflect a little upon the common Genius and Faſhion of the World; and accutely obſerves that the general Bent and Vote of Mankind is directed another way: And why ſhould he aſpire to a Superiority of knowledge beyond his Brethren, or pretend to be a wiſer, or a better Man than they? Nay he has more nicely obſerv'd, that a down-right ſimplicity, regularity and decorum of words and Actions, do's but recommend the good Man to the title of a Fool, and expoſe him to Laughter, beggery and contempt: That diſſimulation and baſeneſs are the neareſt ſteps and aſcent to dignity, and ſplendid accommodations; while honeſty is contented with a few worthleſs Careſſes, and pines and ſtarves under Airy and Complemental Applauſes. Thus

Thus wearied quite with this perplexing Subject, *this devout and melancholly Employment; he thinks it high time to bid farewell to the World, as it was faſhion'd and deſign'd by God; and to go into the ſame, as 'tis new modell'd and tranform'd by the pride and artifice of Man: His Affections have hitherto been confin'd, as it were, to the Cell and Cloyſter; and yet he found it hard to keep 'em chaſte and unſpotted of the World: but now, like* Dinah, *they muſt go abroad to ſee and viſit the Daughters of the Land: His Thoughts are now let looſe to all the tempting varieties, all the charms and attractives of the ſenſitive World: He ſtudies all the meritorious Arts of* Flattery *and Perſuaſion, and rallies together all the force and vigour of his ſoul and body to greet the opportunities of ſecular Greatneſs: He courts Religion no longer as a Miſtreſs, and out of Love; but makes uſe of her as a Hand-maid, to ſerve his turn and advantage: ſometimes we find him*

in

in the House of Rimmon, *and sometimes in the Temple; one while he seems to worship* God, *and yet when a good occasion doe's invite, he can readily bow the knee to* Baal: *And at another time, he holds it convenient for the design in hand, to hover in a dark Neutrality between both.*

THE

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To the Author of the Account of

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IF this be not ſufficient to illuſtrate the Vanity of Fallen and Darkened Mankind, I ſhall give a more full and comprehenſive Character of it, as it lies contract-

contracted within the compass of one Man; I mean the puissant and Heroical Author of the late *Account of DENMARK*; who, while he pretends to new Lights and Discoveries, and more than ordinary Refinements; is himself as great an instance, as I know, of the depravation of of Humane Nature. He seems to carry at once an infallible Chair, and a High Court of Justice within the narrow circumference of his Brain; fancies himself to be wiser than the Clergy, both Universities, the King and Parliament to boot; and there is nothing extraordinary, honourable or sacred, but what he has perverted by a knackish and politick Construction: And all this he has done under the specious pretence of the All-attoning Freedom of the Subject, and malque of popular Liberty; such a Liberty I suppose, and 'twill appear by the sequel, as happen'd heretofore, when *there was no King in* Israel, *and*

and every Man did that which was right in his own Eyes.

Now in order to carry on this *Antimonarchical Project*, and that Affairs may go on in true *Fanatical Decorum*,

'Tis first necessary, That the Clergy should be defam'd, and blacken'd with invidious Reflections. These are the main support, and known Pillars of the Throne: And therefore that the one may be more advantagiously pull'd down, it is held convenient by the *choice and secret ones*, to run a Tilt without distinction against the other. This was the exact method of the Saints in the days of Civil Broils and Desolation; when they were carrying on the luscious Work and blessed Trade of Sacriledge and Plunder: Every Loyal and Conforming Minister was render'd as Antichristian, and vile a piece of Formality, as a Dancing-Master was at *Geneva*, at the beginning of the Reformation; and he that was

was bleſt with a comfortable and plump Benifice, was in as Eminent Danger as the *Fat-man* in *London-Derry*. Theſe things are too univerſally known, and infamous, to be any longer inſiſted upon. Let us ſee how near our *Prefacer's* Copy approaches the Original.

Pref. *The Eccleſiaſticks of moſt Religions, who are allowed to underſtand and proſecute their own Intereſt beſt of any People, tho' they be generally perſons whoſe function obliges them to a ſedentary and ſtudious courſe of life*, &c.

As ſome of the *well affected* heretofore blended Popery and Prelacy together, that they might the better deſtroy both under one Denomination; ſo here the Popiſh and conforming Clergy are involv'd in the ſame condemnation; and none ſeem excepted but the new Mechanical Prieſt-hood. 'Twould have been much more Civil and ingenious, had he cry'd out

out in a Language of a Modern Poet, *That Prieſts of all Religion's are the ſame.*

This is a very black and invidious charge; and only lets us underſtand that Travellers may talk by Authority: I do ingeniouſly own, that I know not one Quality more unbecoming a Man, that aſpires to true Chriſtian Wiſdom and Philoſophy, than an immoderate thirſt after Wealth and Dignity; and may he be branded with the Name of *Judas* (for me) that ſets too high a value upon this glittering inſignificant Lumber of the World, and dare's graſp at more than an Honourable Maintainance, which the Scripture allows, but our *Prefacer* ſeems to deny. 'Twas one main ſcope of the Evangelical Writings, to extinguiſh in us an inordinate Love of all Earthly Things; and ſo long as the Primitive Fervours did remain, all ſuch unchaſte and idolatrous Deſires were reſtrain'd and morti-

mortified: But when the love of the World began to be advanc't to an undue pitch, the love of God was proportionably abated, and the myſtery of Godlineſs was quickly chang'd into the Mammon of Iniquity. When the Epiſcopal Office, which was at firſt accounted a degree of Martyrdom, was baited with Honours and Wealthy Accommodations, it became the more dangerous thereby; and tho ſome good Men foreſaw the Temptation, and declin'd the Charge, yet others, we find, could not be ſo perfectly conſecrated as to apprehend it. And as Riches encreas'd ſo did Mens Affections too; till (as *Platina* himſelf tells us) The Church was defac't with riotous Pomp, and ſordid Luxury; it lookt more like a diſſolute Wanton than the holy Spouſe of Chriſt: Nay, to ſo prodigious a height was the Eccleſiaſtical Grandeur advanc't towards the latter end of the 4*th*. Century, that it gave occaſion to this

this Sarcastical Saying of a heathen Consul, *Make me but Bishop of* Rome, *and I will strait turn Christian.*

And now the days of darkness were at hand, when the Roman Clergy, however illiterate (according to the mode and genius of the Times) wanted not subtilty to advance their secular Designs: Several gainful Articles were invented, Canons were forg'd, and Donations pretended, to promote the Royal Splendor of the Church, and abett the Pope's unlimited Jurisdiction.

But do our English Clergy hold any meer pecuniary Doctrines, honorary Articles, or chargeable Propositions? If our Author will be so hardy to assert this, and so acute to prove his Assertion, I do solemnly promise, That (by way of Pennance and Mortification for my Mistake,) I will get all Mr. P---*n's* and Mr. *B*---*r's* Books by heart; a task not to be perform'd standing upon one leg, and when 'tis

'tis done, cannot much improve the Christian or the Schollar.

Therefore, whatever degeneracy of this kind may be found among some few (which ought not certainly to reflect upon the whole Order) must be ascrib'd to an unhappy particularity of Temper, to the weaknesses of Old Age, or some other such like Infirmity; when the Intellectual Fire begins to grow weak and languishing, and the Divine Particle is almost overwhelm'd. For (to speak in the stile of the Learned *Annotator* upon *Lux Orient.*) 'The Constitution of 'Youth, in those that have not an 'unhappy Nativity, is far more 'Heavenly and Angelical, than that 'of more grown Age, in which the 'Spirit of the world is more usually 'awaken'd; men then begin to be 'wholly intent to get Wealth and 'Riches, to enlarge their Interests 'by the friendship of great Persons, 'and to hunt after Dignities and 'Preferments, Honours and Em-

'ployment

'ployments in Church and State:
'And ſo thoſe more heavenly and
'divine Sentiments through diſ-
'uſe, and the preſence of more fil-
'ling Impreſſions are laid aſleep,
'and their Spirits thicken'd and
'clouded with the groſs Fumes and
'Steams that ariſe from the deſire
'of earthly things; and it may
'ſo fall out, if there be not ſpeci-
'al care taken, that this mud
'which they have drawn in by
'their coarſe Deſires, may come to
'that opaque hardneſs and incru-
'ſtation, that their Terreſtrial
'Body may prove a real Dungeon,
'and caſt 'em into an utter oblivi-
'on of their chiefeſt concerns in
'another State.

If that ſacred Character, which adorns and diſtinguiſhes the Profeſſion of the Clergy, weigh little with our Prefacer; yet, methinks, that Knowledge which (as will appear anon) doe's a little diſtinguiſh 'em from the generality of Canting Travellers, ſhould awe

him into ſome degree of deference and reſpect: If he were actually as deep a Padder in Politicks as he would ſeem, he would fear to affront an Order of Men, the meaneſt of which could give him juſt occaſion to hang down the head, to bluſh, and to look ſillily. But we find by daily experience, that as there is a Superiority of Education and Wit, as well as of Authority; ſo 'tis as natural to ſordid and illiterate Wretches to run a-tilt againſt their Betters in Underſtanding, as 'tis to others to deſpiſe Dominion, and ſpeak evil of Dignities.

Here let the generous Reader give me leave to make a ſtand a while, and complain a little of the hard Fate of Learning in this Age: Suppoſe a Man has entertain'd and poliſht his Mind and rational Faculties with the Works of thoſe Ancients, that reſcu'd and preſerv'd their natural Reaſon and Religion, amidſt all the wildneſſes of Pagan Darkneſs and Coufuſion (ſuch as

Orpheus,

Orpheus, *Homer*, *Euripides*, *Æschylus*, *Menander*, *Xenophon*, *Socrates*, *Aristotle*, *Pythagoras*, *Hierocles*, and others,) together with all the Divine and Perfective Discourses of *Cicero*, *Seneca*, *Virgil*, *Horace*, and the rest of the *Grecian* and *Roman* Poets and Philosophers; let him add to all these the Pious and Seraphical Discourses of the Fathers; be able to recite and confute all Heresies from *Nicholas* and *Cerinthus*, *Carpocrates* and *Valentinus*, successively down to the times of *John a Leyden*, and all the rest of our Modern Innovators: Nay, though he comprehend all the Rarities and Treasures of the *Vatican*, the *Escurial*, the *Ambrosian*, *Florentine*, and *Bodleian* Libraries; yet that very wretch, whose Politicks and Reading never rais'd him higher than the *Door of Hope*, *Poor Man's Cup*, *God's loud Call*, *A Token for Children*, *The Morning Seeker*, *None-such* Charles, *The Assemblie's Works*, *Scotch Psams*, and the *Account of*

DENMARK; ſhall ſtart up as Grand a Reſolver of Caſes, expounder of dark Texts, confounder of Hereſies, and modeller of States, as the moſt celebrated Oracle of Divinity or Law: Nay, a confident Traveller, by virtue of a hard Forehead, a ſet of Stories and Legerdemain of the Pen, ſhall on a ſudden transform the moſt Excellent Body of Men, into a looſe pack of Worldlings, and ſilly graceleſs Profeſſors.

Pref. *Had theſe Countries, whilſt they were free, committed the Government of their Youth to Philoſophers inſtead of Prieſts, they had*, &c.

This Paſſage, if conſider'd in it's juſt and proper connexion and dependance, ſeems only to relate to the ill management of the Jeſuitical Prieſthood: But I am fully perſuaded by Reaſons obvious enough, that he deſigns here to ſtab the Canonical Prieſt-hood in general; and that he would be thus underſtood by common and injudi-

injudicious Readers. 'Tis hard and ill fencing with an Enemy that looks a-squint; and such a Character is truly applicable to a great part of this rambling Preface. This sort of doubtful or double meaning has done far worse execution than the double Sword of the Bishops, which this tender Gentleman seems so much afraid of; and while some white ey'd Jugglers have been railing and making faces against Antichrist, and the Man of Sin; The Church of *England* has fall'n a design'd, as well as unlamented Sacrifice. And here I shall observe, That our Prefacer is not only affectedly Vain and Romantick in his Projections, but commits unhappy Blunders in the management of 'em too: The two choice things which he chiefly seems to adore, and exalt above the King and every thing that is sacred, are the Commonalty and Old Philosophers; yet the former, even of these, he exposes upon the Stage, acting like

Madmen out of a Principle of punctilious Baseneſs: and to render 'em the more contemptible and ridiculous, he ſhuffles them and the Clergy into one fooliſh and revengeful Plot, A Plot! to undoe themſelves and their Poſterity. Account, *pag.* 49. 50. The latter, while he pretends to celebrate their Vertues, he repreſents as a vile Rout of Libertines and Atheiſts; *For*, ſays he, ſpeaking of the Philoſophers,

Pref. *Sometimes they made uſe of pious Cheats, as Elizian Fields, and an aſſurance of future Happineſs, if they dyed in the cauſe of their Country; and even deceiv'd their Hearers into greatneſs.*

Here again the Poet ſeems more ingenuous, and a better *Religioſo* of the Two: For

In Pious Times e're Prieſtcraft did begin.

Suppoſes ſome Golden Age of Innocence, antecedent to all grave and oracular Impoſtures of this kind:

kind: But our Politician, I fear, has been dealing with Mr. *Hobbs*.

Such pretty and quaint Sayings are neither better nor worſe than a dull inſipid Reflection upon the Antients; for the belief of a future State and Rewards is univerſally imprinted on the minds of all mankind, the Multitude as well as Philoſophers: The Deſcriptions of 'em are indeed fanciful and various; we read of the Iſles of the bleſſed Souls in *Plato*, of the Fields of *Elizium* in *Homer*; but *an aſſurance of future Happineſs* to thoſe that died well, was no *pious Cheat* of the Pagan *Myſtæ*, but the natural and univerſal ſuffrage of all Ages.

Zamolxis was a famous Law-giver among the *Thracians*; He had been a Traveller indeed; but was likewiſe a Philoſopher, bred up under *Pythagoras*: Upon his return home, he made many good and agreeable Laws and Sanctions for the better regulation and con-

duct of human Life; adding withall, That if the people industriously adher'd to 'em, they should pass out of this into the other invisible World, in which they should enjoy all manner of intellectual Joy and Satisfaction. This has ever been the Vote of Nations, and the common bent of the rational Frame of Man; and we need not fly to *Confutius*, and the polish't Philosophers of *China* for discovery of that, of which the Historys of *Japan* and *Mexico*, of the most rude and unciviliz'd Nations may sufficiently inform us.

'Tis surely ominous, in a more than ordinary sense, to play with Names and Persons that are sacred; The Heathen could observe, That they, who can do such things, intimate, if it were in their power, they would pull *Jupiter* out of his Throne: And 'tis eminently conspicuous, that to vilify the Priesthood, and depreciate Majesty, is but a lesser kind of Profaneness, and

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a ſuſpicious Fore-runner of downright Blaſphemy and Atheiſm.

Indeed 'tis a matter of Experimental Obſervation, that the mind of every Sinner at firſt is very delicate, ſoft, and impreſſive; and conſequently ſin muſt ſit very burdenſom and uneaſy upon him, in that he contradicts his natural *Normata*, and the diſtinguiſhing taſte of good and evil, which he brought with him into the World: 'Tis no pleaſant Harmony to hear the loud voice of Infamy and Reproach reſounding and hallowing in his Ears; 'tis no eaſy thing to ſuppreſs the clamours of a guilty Conſcience, which are a conſtant Herald proclaiming an avenging God unto his Soul: In this deſperate Juncture, ſome method muſt be found out, either to mince the Evil, or to mitigate the pain ſome other way; for he cannot live at eaſe upon this Rack, he cannot lye down with this Vulture at his Boſom: The modiſh Entertainments of

Muſick and Jovial Airs, are no everlaſting Diverſions; he muſt ſometimes converſe with Darkneſs and lonely Shades; and then a ſharp and ſevere recollection is the ſad Entertainment of his ſolitude and retirement: To tell him of Repentance and a penetrating ſorrow for ſin paſt, were but to wound him more; this auſtere Remedy of Evangelical Mortification is more unſupportable to him than the Diſeaſe: Having therefore reſolv'd to gratify the belov'd *Herodias* of his Breaſt, ſome Charm or Stratagem muſt be attempted to bring the ſinner to a reconcilement with himſelf: And having heard of a certain Philoſopher that can ſtifle the Murmurs and Complaints of Conſcience with wonderful Reaſons and infallible Demonſtrations; I ſay, having his mind thus tinctur'd with this pleaſant conceit, he ſwallows down readily the *Arcanums* and *Noſtrums* of this profound Oracle, and commences

mences at once both his Proſelyte and his Slave.

And now he is arriv'd with infinite ſatisfaction at the School of Atheiſm, where he looks back with contempt upon the former Pedantry of his Goſpel Education; he has ſhook hands with his Bible (that holy Wheedle of Reverend Impoſtors) it may perhaps entertain his vacant and his ſportive Intervals, but the *Leviathan* wholly engroſſes his Devotion. Next, he's prepar'd to ſolve the *Phænomenon* of the Heavens above, as well as the Government of the World here below, without the help of a ſuperintendent Deity; he laughs at the *Pious Cheats* and *Eutopian* Stories of a new Heaven and a new Earth, and the fantaſtick Geography of a World to come; Tales as abſurd as the Relations of a *Pliny*, or the *Poetical Dreams* of *Elizium*, and as impoſſible to Reaſon as the infinite *Extramundane* ſpace of *Epicurus*, or the whimſical Diſcoveries

Difcoveries of the *Carteſian* world: And what is Heaven, but a meer airy Figment and viſionary Scene? To what end was it made, ſince we ſhall all be as tho we had never been, and our Souls vaniſh into ſoft Air? Thus doe's the *Libertine* change all his Notions into the malignity of his Temper, the pravity of his Diſpoſition. This is the true Account of his moſt exalted Faith, and a Summary of his Political Creed.

So deſperate is the Caſe of Religion and Reaſon, when Pride has crept into the Chair, or Affections ſway the Scepter; when a Man devotes himſelf to the Service of the World, no inbred Remonſtrances of Conſcience can affect, no Schools of Piety or Learning can reclaim him: he takes not up his Profeſſion, upon any wiſe or good conſideration, but upon ſome Principle of Intereſt, or falſe Punctilio of Honour, and ſo turns his Oratory into a Court or Exchange.

change. His Religion is not properly an Act of his Soul, but the Exercise of his Body, the meer work and labour of his Nerves and Muscles: And as a late Critick has observ'd of a Poet among the *Latines*, that he seem'd to side with all Sects, but was really of none: So will this trim *Gallantilloe* still close with that side which is most agreeably adapted to his design, and be of that Party that can bid highest for his Soul.

He frames his whole Life, as the *Astronomer* doe's his Caelestial Schemes, according to his Hypothesis and Humour; while Conscience perhaps, like some goodly Intelligence, is plac't as superintendent over all the Turnings and Revolutions of his Fancy: And when Interest is back't with this sacred Name, it becomes a thing of wondrous Vogue and Authority: It can say to this man, Go, and he goeth; to another, Come, and he cometh; and to another Servant,

Do

Do this, and he doth it. He that considers things round about him, and observes a little these contracted Enormities of the Christian State, will be apt to compassionate the blind Devotions of those deluded Heathens, that gave Fortune an *Apotheosis*, that built Temples to Honour, and made *Proteus* a God.

Our *Prefacer* takes a special and industrious care, while he exalts the venerable Name of *Philosopher* above that of *Priest*, to tell us, That the Ancients *recommended above all things the duty to our Country, the preservation of the Laws, and the publick Liberty*; but invidiously conceals those honourable Titles, and Prerogatives given to Kings by *Homer*, *Plato*, and other famous Philosophers among the *Greeks*: To talk of the Honour, Duty, and Allegiance which we owe to Crown'd Heads, is the business of *slavish* and mercenary *Priests*, and below the consideration of brave Republican Spirits, whose Talent is,

is, *to despise the smiles of Princes as well as their frowns, if they stand between them and their duty to their Country.* Methinks he might have done well, if he had put among the Antients (whose Opinions and Lectures he so highly magnifies) some of the Learned Fathers of the Church: *Quem Deus elegit* — and *Dominus Dei Vice* of *Tertullian*; and Ἀνὰ δὲν τὴν βασιλείαν ἐλπίσι, of *Athenagoras*, sounds well and musically to true Christian Ears, and would have help'd to allay the harsher Notes of *the great Rights of the People*, (Pref.) and *Voices of the Boors in* Denmark. (*Acc.* p. 39.)

But since the Example and Authority of the Philosophers is own'd to be so Canonical and Sacred, I could heartily wish our *Politician* and his *Admirers*, would consider a little *their* Noble Sentiments about the danger of Ambitious Enterprizes, and Vanity of secular Greatness: This wou'd help, perhaps, to lay some restraint upon the

the busy and mercurial Tempers of the Age, and check the pert Sallies, or impetus of their Blood and Spirits: Now, a consideration or prospect of the mutability and imperfection of secular Grandeur, induc't the Philosophers to be grave and sententious, as well as the Poets to be satyrical, upon this Subject: They lookt upon the publick business of the World, as too coarse and material for the abstracted Purity of their Thoughts, and likewise repugnant to that true serenity of Mind, wherein the height of Felicity doe's consist; and tho some of 'em were willing to accept of the Goods of Fortune, if they chanc't to fall in their way, yet they would not creep and fawn, or *Adorare Vulgus, & projicere oscula* (as *Tacitus* observes of *Salvius Otho)* in order to their advancement: They thought necessity might subject a man to these lower Offices of life, but never esteem'd 'em as matter of choice, or any anxious

anxious purſuit. Accordingly we find 'em inſiſting copiouſly upon the diſpraiſe of thoſe little and fine things, which the world calls greatneſs; and ſome of the *Platoniſts* thought the whole Corporeal or viſible World, by reaſon of its poor and diminutive Entity, beneath the ſearch of elevated Underſtandings.

There are many that account a glittering Title little leſs than an *Apotheoſis*, and a long Train of Vaſſals, a kind of Glorification: And on the other ſide, there are thoſe who think, that all this pomp and noiſe is but a glorious clog and burden to the Mind; that a multitude of Servants are rather Spies than Attendants, and not ſo properly Guards as Executioners: I think the latter is at leaſt the more plauſible Folly of the two; methinks there's a pleaſant and delightful Harmony, beyond all the charming prettineſſes of State, in this one Saying of *Horace*:

Nunc

——— *Nunc mihi curto*
Ire licet mulo vel, ſi libet, uſque
Tarentum.

For ſuppoſe a man exalted and fixt in a ſhining Orb, and, as he fancies himſelf, giving Light to others with his borrow'd Glory; Behold the Man ſurrounded with all the State and Grandeur, which his hopes could propound or his ambition could deſire: May we now ſalute him by the Name of Fortunate, call him Happy, or pronounce him great? No: The more he commands the more he is a Slave; he is a fetter'd Veſſel to the Tyranny of his Luſts, and he is to be look't upon as a Malefactor bound in Chains: He feels a pain amidſt all his gaudy Diverſions, and wants that quiet and repoſe of Mind, which may be found in a ſhady and obſcure Retirement; and that generous Poverty, thoſe magnificent Rags, wherein true Honour

Honour and Honesty are enthron'd, can supply the possessor with more durable Joys, and enravishing Satisfactions. For, beside the inconveniences and loss of time which attend this Station, his fears of futurity must dash his Enjoyments with some sharp allay; he has doubtless heard of the sad instability of humane Affairs, of their various Turns, and hasty Revolutions: Every slight proverbial Talk about the Inconstancy of Fortune, puts him into an Agony, and makes him tremble with foreboding Apprehensions: For how can he tell, but one day may put an end to his Consulship, and blast his Expectations with an inglorious Defeat?

Plato had but three Servants, *Epictetus* but one, and *Zeno* liv'd without any: 'Tis recorded, to the Glory of *Terentius Varro*, That he refus'd the Dictorship; and 'twas thought an excellent Example in *Horace*, that he could industriously decline Honours in the days

days of *Auguſtus*. He that has got the Command of his own time, and the happy liberty of thinking, enjoys a more valuable Empire than *Antony* fought for, or *Cæſar* himſelf enjoy'd. As he is not confin'd by Time, ſo he is not not circumſcrib'd by place; and nothing bounds his ſoaring thoughts, but Eternity. Certainly, Tranquility is the only true *Settlement* attainable in this life; the Furniture of the Mind is the brighteſt Wealth and Magnificence; and He has gain'd the moſt honourable Employment, that has enrich't his Underſtanding with glorious Ideas, and uſeful Notices of Things.

I had rather contemplate *Ariſtotle* in the *Lyceum* with the Scepter of Philoſophy in his hand, and the Crown of Wiſdom on his head, than ſee him ſhining in the Court of *Macedon*. *Anacharſis*, *Empedocles*, and the *Mileſian Thales*, were known indeed to have an illuſtrious Deſcent; but they are famous among Poſterity

Posterity only for their Wisdom. *Ovid* was born to an ample Inheritance and Fortune, but commenc't Immortal only by his Wit. The Poet *Pindar* was more highly reverenc't than all the Families of *Thebes*; and amidst the devastation that twice befell that City, his house alone (as if it had been a sacred Temple) was inviolably preserv'd; and the divine *Plato* is more justly celebrated for the sweetness of his Philosophy, than for being descended of the Race of *Solon*, and the Family of the *Codri*. *Demetrius Phalerius* had more Statues erected to him (for his Eloquence) than any great Captain or Hero of his Age; and we have another illustrious instance of this kind in *Georgias Leontinus*, Father of the Sophists; who (as *Philostratus* notes) at any Grand Assembly of the *Greeks*, was used to offer to discourse, with an extemporary facility upon any Subject given: And this he could perform with equal pertin-

pertinency too, to the ſurprize and aſtoniſhment of all that heard him. And for this he had a Golden Statue erected in the Temple of *Apollo*; a Dignity which no Man arriv'd to before his time.

And as the Philoſophers acquir'd an Immortality to themſelves, ſo they gave a kind of Reputation and Luſtre to their Kindred and Acquaintance too: 'Twas an Honour heretofore to a Gentleman to have been at *Athens*, and convers't with the *Grecian* Sages: *Olorus* had not been remembred by Poſterity, but for his Son *Thucidides*; and *Seneca* obſerves, That the name of *Sophroniſchus* had been buried in oblivion, but for his Son *Socrates*. Nor had *Ariſto* and *Gryllus* been known to after Ages, if it had not been for *Xenophon* and *Plato*.

Pref. *Germany was freer than any other part of Europe, till at length 'twas Lorded by Captains, which (in proceſs of time grew Princes and Electors*

lectors) and by Bishops with Temporal Authority, who may thank Charles *the Great (a very bigotted Prince) for their double Sword of Flesh and Spirit.* And again, *They* (speaking of the Clergy) *have cast off the Opinions of* Rome, *in the Supremacy of the Pope and other Points; but they would retain the Grandeur belonging to that Church, and applaud us for doing both so dexterously.* Account, *cap.* 16. *p.* 230.

This is all over the exact Genius and Spirit, and almost the very stile of a broken-hearted Covenanting Brother; as will appear to any that shall peruse the Sayings of the great Lights o'th Church, or new Reformation, 1641. *&c.* Nay, if I well remember, the Sweet-singers of *Billingsgate* canted in this Tune, and much after the same manner:

The Oyster-women lock't their Fish up,
And trudg'd away to cry no Bishop.

Here

Here is a ſtrong mixture of Ignorance, and Ill-manners; nor is it eaſy to determine, which is the moſt predominant Ingredient. Every Prince, it ſeems, that is zealous for the Honour of the Church and Clergy, is with him an half-witted Bigot (and conſequently not fit to Govern,) and every Modern Prelate an Uſurper. Nothing doe's more dazle envious and weak Eyes than Eccleſiaſtick Splendor, and a peaceable flouriſhing Condition of the Church: He could make, no queſtion, as bold a ſtroke at the Picture of *Conſtantine* himſelf, upon occaſion; and I ſhall venture to tell him, That he has already libell'd moſt of the Courts and Governments of Europe: For the European Princes, upon the the firſt entertainment of the Evangelical Codes, admitted the Epiſcopal Order into their Courts of Judicature; ſo doe's *Adam Bremenſis* particularly ſpeak in Relation to the State of *Denmark*; *Starovolſcius*

Starovolſcius of *Poland*; *Loccenius* of *Sweden*; *Hincmar* and *Bignonius* of *France*; The *Toletane* Councils of *Spain*; and *Arumæus* a *German* (a much better Lawer and Proteſtant than our Prefacer) ſpeaking of Biſhops ſitting in the Diets, both as Prelates and Princes, commends the Wiſdom and Juſtice of that Conſtitution, in relation to true Polity, and ſafety of Religion: Indeed, the imperial Conſtitutions, before the Papacy began, give allowance to Biſhops to be Judges in Civil Cauſes, as well as Eccleſiaſtical; which, I preſume, laid the Foundation of this ſort of Epiſcopal Rights and Juriſdiction; and all Donations and Favours of this kind from Princes in After-Ages, were only a glorious Tranſcript of this Original.

The *Prefacer* ſeems to have eſpous'd the Doctrine of the *Leviathan* (*part* 3. *cap.* 47.) where Mr. *Hobbs* endeavouring to over-throw Chriſt's Kingdom in this world,

represents that Notion as a design or artifice of the Roman Clergy, to support their secular Greatness: But how Christ's Kingdom upon Earth should be a Popish Imposture to advance ambitious Ends, when this Doctrine was first preached by our Saviour himself, afterwards by his immediate Disciples, and propagated by succeeding Apostolical Men in the Ages of Persecution; is a mysterious Riddle which I cannot comprehend. But this State of Affliction was not to be perpetual and unalterable; for when Kings should become Nursing Fathers of the Church, the Evangelical Priesthood was to make a more Glorious Figure in the World: St. *Peter* mentions a Royal Priesthood; and this is so far from carrying a new and surprizing sound to the more rational part of Mankind, that it has been ever own'd by the more polish't and civiliz'd Nations. Among the *Romans*, the Pontifices were

were carried in a Charriot of State to the Capitol, and were allow'd to interpose in matters of Polity, and civil Concernment, as well as of Religion; as *Cicero* speaks at large in his *Oration for his House.*

Among the *Babylonians* and *Egyptians* (as *Josephus* writes in his Tract against *Appion*; and which I would have the Author of the Account of *Denmark* particularly observe,) there were none thought worthy to be honoured and entrusted with the Office of an Historian, but the those of the Sacerdotal Character: Every pedling Observator was not then thought fit to communicate the Actions of Princes and brave Men, or recommend the Examples of Heroe's to Posterity: To give an Account of the vast Affairs of State, the Revolutions of Governments, the various turns of Providence in the advancement, declination and fall of Empires, and of great Personages; to discern the more hidden Springs, the private

Walks, and all the Masques of Villany; to trace fallen Vertue through the Cloud and Veil, to distinguish nicely betwixt the Prosperous and Brave, the Bad and the Unfortunate, was thought a task that requir'd a great and unwearied industry, a penetrating Judgment, a sublime Learning, an impartial Reason, and other extraordinary Accomplishments in the Undertaker. But now each Youthful or Grey-headed Pedant aspires to the Historical Faculty; 'tis but rambling a little about the Globe, casting his eyes around, and travelling till he is tired; and then he shall lye down, fall into Dreams and Visions, and rise up an illuminated Historian in a moment: and not contented to take the Office out of the Rightful Hands, he fancies it to be his peculiar Province to expose the Sacred Office to contempt, and ridicule the Priesthood; like the Evil Spirit that perpetually haunts him; he seeks, but can find no rest: And

that

that worm of impertinence that is got into his Brain, can never lye ſtill, till the whole Nation's diſturb'd by it's wrigling.

Secondly, Another preparatory Step towards the carrying on an Antimonarchial Project, is making a ſenſeleſs pother and noiſe about Tyranny and Arbitrary Power: For the people are govern'd by Names, and the power of Words, and ſeldom ſee beyond the ſurface of things; and any little Juggling Polititian, can, in the view of the people, make an unfortunate Sally, an involuntary Tax, or ſome other trivial Digreſſion, appear a terrible advance towards Tyranny, and abſolute Dominion. This was heretofore the Logick of the Saints (as well as of *Gottam*) to uplift the Good Cauſe in the days of Regeneration; and to ſhew, how good Wits can jump upon occaſion, I ſhall ſet down the very words, nay, the Heart and Soul of the *Preſacer*.

Pref. *Good Learning, as well as Travel is a great Antidote againſt the Plague of Tyranny. — The Heroe's celebrated in the Books of the Antients are for the moſt part ſuch, as had deſtroy'd or expell'd Tyrants.* —

Good Learning indeed (which the *Prefacer* wants) is an Antidote againſt all Immorality; againſt Hypocraſy, Impudence, Calumny, and Treaſon, as well as Tyrannical Dominion; and I wiſh, that *Travel* had always prov'd a Preſervative againſt Sciſme, and (which now walks in darkneſs) the Peſtilence of Rebellion. I know not what Notion of Tyranny he entertains, nor what uſe he intends to make of his own Maxims: With ſome a King and Tyrant are equivalent Names; but at preſent 'tis not his proper buſineſs to diſtinguiſh or define. When a kinder ſeaſon or opportunity ſhall give the Alarm, he may, if he pleaſes, draw Daggers, Piſtols, Swords, Guns, and all the Artillery of Death, out of ſuch

ſuch licentious Suggeſtions. As for my own part, I am much more afraid of the ſmug and plauſible Names of a *Free People, and the pretious Jewel Liberty*, than at all his clutter and noiſe about a *Double Sword, a Bigotted Prince, Tyranny and ſlaviſh Opinions.* Our puiſſant Prince has yet given no Reaſon for ſuch ungenteel and ſordid ſuggeſtions; and 'tis a crooked piece of intollerable Inſolence to be perpetually playing thus with hard Names, to hover aloof in Amuſements and Generalities, becauſe he dares not yet come to particulars; to lye ſhrugging, ſpawling, and making mouths (in the very face of Majeſty) for want of a little more courage to ſpeak plain. A little more of this artificial Thunder, may make the people believe, that they ſhall not carry a whole skin to their Graves, nor be permitted to walk uncrop'd along the Streets.

Were his Majeſty as truly abſolute and deſpotical as an Eaſtern

Monarch, or were his meer Sovereign unaccountable Will, the Standard of all his Actions (a Province to which his Genius ſeems not to encline him,) yet I ſhould rather chooſe to live under his protection, than under the imaginary Freedom of the pureſt popular State.

Fallitur Egregio quiſquis ſub Principe credit
Servitium; nunquam libertas Gratior extat
Quam ſub Rege pio.—

All Kings are intrinſecally limited and bounded by the eternal laws of Right Reaſon; and are under a more immediate influence and direction of the Deity they repreſent: They muſt be wilfully and unaccountably wicked indeed, before they can quite forfeit the over-ſight and care of thoſe Tutelary Angels that attend 'em from their Birth; and when they have done ſo, no wonder

der if there is nothing ſo unlovely or impious, which they cannot readily commit. This was the caſe of *Nero*, and other perſecuting Emperours; who in the hands of God, were the Real Whips and Scourges of Mankind; and yet, as bad they were, I Believe, they have been overcharged by ſome Hiſtorians, who, under pretence of Liberty, and to pleaſe a Party, have written perhaps as licentiouſly, as the other liv'd. Under *Titus* and *Aurelius* and other Emperours of the ſame Stamp and Complexion, there was more ſecurity and freedom among the *Romans*, than in the cry'd up Popular State; and even at this day, ſome of the Eaſtern Kings (if Travellers oth' better Strain may be Believed) demean themſelves with true Political decorum towards their Subjects, whoſe prerogative 'tis, as well as Duty, to Obey.

But when the People bear Sway, and the multitude decree juſtice; what true ſettlement can be hop'd for under Governours ſo wild and uncertain? what laſting ſecurity even in the midſt of eaſe? what Liberty or freedom in the midſt of Fears, and diſtracting apprehenſions of Things? The People, while they move in their proper Sphear, and are inſtructed how to obey, may perform their office regularly and well enough, like other ordinary parts of the Creation; and 'tis principally the fault of deſigning Polititians, if they are debauch't from their due Allegiance, which is their undoubted Privilédge and Glory: But if once they are drawn up into the Element of authority and pow'r, what Confuſions, Storms, and Earthquakes muſt they raiſe? Nature is quite untun'd by the diſcords which they create, and the intellectual World groans under their Government and Fury.

What

What pretious and Brave times should we see again, if a *John* of *Leyden* should start out of his grave and set up for a King? or *Kett* a Tanner should Lord it dapperly among us? *What a Bedlam should we have had* (saies a Learned and good Historian) *if the inferior Rusticks of* Kent, Essex, *&c. under* Wat Tyler *a Taylor*, Jack Straw, *and other such low born Chieftains, had prevailed against King* Richard *the Second, who endeavoured to destroy the King, Nobility and Clergy; extirpate all Learning, and overthrow all Government, by their levelling Humours? for which purpose, they murder'd all Persons of Quality, which fell into their Clutches, if not of their Society; burnt and destroyed the best Houses in* London, *and had so little respect of Persons, that every Slave amongst them, would sport themselves upon the King's* Bed, *and impudently invite the Kings Mother to kiss with them, whose Head they also broke in,*

in a Tyrannizing Frolick: And that their villany might be compleat by a Bloody Sacriledge, they took Simon Tibald, *Arch-Biſhop of* Canterbury, *and in their Deviliſh Fury, by eight Mangling Stroaks, cut off his Head; and for more Infamy, ſet it upon London-bridge.*

The Rebellious Mobb in *Valentia* heretofore, deſign'd to deſtroy all the Gentry; which made a poor Woman in the ſame City, ſeeing ſome Gentlemen go by, ſhew 'em to her Children; Telling them withal, *when you come to be Men, you may ſay you have ſeen Gentlemen.*

The worſt and rankeſt Effluvium's do not ſtrike more ungratefully upon the Organs of Senſe, than Moral good upon the higheſt and Nobleſt Faculties of the People: Madneſs is their Character upon ſacred and inviolable Record. Their Minds are ſo Tinctur'd with falſe Ideas, corrupt Hypotheſes, undue apprehenſions, and

and fantaſtical Images of things, that they ſcarce retain (when bewildred with Dreams and Viſions of Original Power) the common rudimental Principles of Humane Nature: The Κοιναὶ ἔννοιαι, or notices of Moral Beauty and Deformity, are perfect ſtrangers to their Beings; tell them, if equals be ſubſtracted from Equals, what remains muſt be equal, and you may be in danger of being arraign'd for a dealer in *Art-magick*: what the eyes of Batts and Owls are with reſpect to the Light, ſuch are their minds in reference to Juſtice, Gentility, and good Manners; and whoſoever pretends to entitle 'em to Grand Rights, Immunities, and Superiority; muſt do it by that Figure, by which Ideots and Madmen are under the actual Sanction of no Law.

Pref. *In* Ruſſia *and* Muſcovy *the Government is as Tyrannical, as in any of the more Eaſtern Monarchies; the Prieſts there have very much contributed*

tributed to make it so. To the end, that the People may be kept in the requisite temper of Obedience, none are permitted to Travel upon pain of Death, except such as have special License, least such Travellers should see the Liberty of other Nations, &c.

Gravely! and Goodly! I find our *Prefacer* loves Perseverance as well as the best Covenanting Saint among 'em all. I warrant, he could hold forth against Priests and Tyrants a whole week together for the Edification of a *Free People*; and before he has time to cool (if his power ran equal to his opinion) he would find in his heart to finish 'em all at a Blow.

But the case of *Russia* and *Muscovy*, is not the case of *England*; nor is the State of *Denmark* the condition of our Nation: And why either of 'em should be so industriously touch't upon at this time, seems to carry more with it of Design than Curiosity: O! but the grand Duke of *Muscovy* is such a cruel and

and unnatural Father of his Country, that he will not give Licenſe to all his Children to Travel! This is a lamentable ſtory in good earneſt, and touches in a tender and ſenſible part, when a Child has a mind to play the Truant abroad, or a rambling Fancy ſhakes him by the Crown. But may it not be worth our while to make a ſhort Enquiry, before we pronounce raſhly in this matter, whether this hard Treatment be the meer effect of a ſullen and crabbed Humour in the Father, or occaſion'd by the undutiful Deportment of his Sons, which may have forc'd the Old Gentleman to this ſeemingly undecent ſeverity. Now 'tis plain to any man, that has made ſome inſpection into the Affairs of *Muſcovy*, that the people of that Country are as great affectors of new Schemes and Innovations, as ſome half-witted Zealots in other parts of the World: And therefore to give leave, without the leaſt exception,

tion, to travel to all parts (but especially to *Denmark*) might be a matter of fatal importance to the Publick; tho I could name an Author that has Fore-head enough to deny it. This various and unquiet Temper of the *Muscovitish* people, has oblig'd the Great Duke to put a restraint on Preaching as well as Travelling, and to correct the Follies and Exorbitances of the Pulpit. For when it grew manifest, that by a free and popular use of Sermons, men's Hearts were enflam'd, Errors were advanc't, and the Government began to suffer by such Disorders; he oblig'd all Priests to a set number of Homilies of the *Greek* and *Latin* Fathers, translated faithfully into the *Russian* Language; which are to be read without the least diminution or addition of their own; and this course I find applauded by some as an eminent instance of his Wisdom and good Policy.

Our

Our *Prefacer* makes a mighty wonderment and noise about the rare effects of Travelling into Forreign Countries; as if the main Excellence and Qualification of a Gentleman consisted in viewing the Imperfections or Extravagancies of some Governments, and the agreeableness of others, and telling Romantick Stories upon a return home. No Pilgrim that ever footed it to *Loretto*, or zealously trudg'd to *Jerusalem*, was ever half so proud of his Performances and hard Labours: I own, that men of a good Bottom and *Education*, or of fixt or solid Brains, such as may be bred and qualified in our Universities, (*where, as he notes, Travelling Fellowships are established*,) may possibly make good Discoveries abroad, and happily reap much cultivation and improvement: Nay, many of our Gentry, after spending their time and some Wealth abroad, have made, I believe, a bright and considerable Figure in our Senate. But

But every man at thirty or fourty years of Age is not fit to be trusted abroad without a Governour: For the Generality that make a sally through the World, run into Pedantick, or ingenious whimseys at best; rather gratify their fancies, than improve their understandings; they go out blockheads, and returns Fops; the Ignorance of the one is home-bred and plain, in the other 'tis a little Embroidered; and I know no great material difference (in point of Eminency) betwixt the one and the other: And tho' it may seem a necessary provision, that some Select Persons should be Devoted to this employment, yet our main felicity and Consolation consists in this, that we have Schools of Learning and Polite Education at home, equal to the best in *Europe*: and here let the Preface tell me (if he dare) upon what account our Nobility and braver part of our Gentry, whose *Education*

cation is domeſtick and yet univerſal, who have lived always at home, yet have ſeen all the World in Books and the beſt Converſation, are inferior to the moſt accompliſh't Travellers or Courtiers? let him tell me, if he can, wherein they may not vye with the moſt Celebrated Perſonages of *Athens* and Old *Rome*; in Learning, Bravery, and an exact decorum, or true Politeneſs of manners? Among theſe we meet with a gay freedom, a generous Charity, a Triumphant Compaſſion, Sweetneſs, and Affability; Noble Friendſhips, and a Victorious Conſtancy; a true Philoſophical greatneſs of mind, and yet a chearful Subjection to their Prince: And what more can be deſired to make up the real Ornaments and accompliſhment of Humane Nature? ſuch Illuſtrious Perſonages as theſe appear like *Beings of ſome Superior Order* among the *vulgar magnified part* of mankind: Such were

were ſome of the Antient and Brave *Romans*, who were moſt Lovely and Pleaſant in their Lives, and at laſt ſedate and compos'd in Death it ſelf: Such were many of the *Platonick* Order, whoſe affable Deportment, Juſtice and Benignity, render'd 'em the delight and admiration of all about 'em: Such was *Plato* himſelf, who had all the Charms and Delicacies of a pleaſant Wit, the ſweet uncommon Graces of Converſation, excelling all in the *Court* of *Dionyſius*; and after a long life elegantly acted (as the *Roman* Orator words it) breath'd out his quiet and pacifical Soul in a ſteady Contemplation.

The Prefacer owns, *That Travelling has hitherto been ſo miſchievous, that 'tis well it has been ſo little in faſhion.* (What he affirms, I ſhall prove by and by, tho in a different way from his meaning and intention.) *The moſt common return is an affected foppiſhneſs, or a filthy Diſeaſe, for which they ſometimes exchange*

change their Religion. (I shall tell him presently which way Religion has been principally endanger'd by Travelling; and shall plainly shew, That some Religious Affectations, and Diseases of the Brain, and Mind (introduc't this way) have been of more dangerous and pernicious importance to us, than all the *French Fashions* and modish rottenness of the Bones) *Travelling seems as necessary to one who desires to be useful to his Country, as,* &c. Enter Reason; *Such worthy men as are employ'd abroad, may bring home generous Notions of Liberty, and make admirable Remarks on the contrary State; which being inculcated from the Pulpit, and enforc't by the Learned Arguments of Able Divines, must needs overthrow those servile Opinions, which of late have been too much back't* by God's Authority, *almost to the Ruine of a Free People.* Good Sir *Circumstantio*, I beseech you, hold a little: My head has ak't almost an hour with the noise and rattle of such Jargon and

and Impertinence: Therefore now to get a little breathing ſpace, I ſhall put an end to this Diſpute about Travelling. Here we have before us a true Plat-form of our Author's Grand Deſign; together with an exact delineation of the manner and conduct of the Villany, thro' all it's ſteps and gradations. This was the darling method which the *Rabbi's of the Separation* us'd heretofore, to new plant the Goſpel, and to pull down the *High Places* of the Church and Monarchy together. The Project was firſt ſet on foot by *Engliſh and Scotch Travellers*; who having unhappily ſojourned a while at *Franckfort*, and in the *ſtrange Land* of *Geneva*; became bewitch't at length with the *Charms* of a *New Diſcipline*: Upon a return home, they made ſuch a pother with *Fantaſtical Notions of Liberty*, and ſuch pert Remarks upon the *Admirable* Conſtitutions of the *Engliſh Church*, that the whole Nation ſoon rang

rang with the Jingle of Reformation: Innovations, Grievances, & disobedience to Rulers, were *inculcated from the Pulpit*, and the multitude render'd uneasie both to their Governours and themselves, by calumnies, scruples, and such like Arguments of good and *able Divines*. The Autority of Magistrates was blasted and run down, by the fair and specious pretensions of a *Free People*; and Christian Loyalty, patience, and submission, were quiet dash't out of Countenance by the horrible outcry of dangerous and *Slavish Opinions*. Never was any black and infamous project so graduated along with good names; nor the pow'r of Godliness so stifled with inward suggestions of the Spirit.

The Ring Leaders of the Faction drew the Rabble after them with the *Hallow'd Whistle* of *Conscience* and *Inspiration*; with prayers unmerciful, elevation of hands and voice, and eyes lifted up to Heaven;

Heaven; while their hearts were fixt on Sacriledge and Rapine (that Inheritance of the Saints) and other Creature Comforts here below. *The tickling of wanton and itching Ears*, was call'd *touching the Conscience*; and he was thought the fitteft Champion to Sacrifice *Antichrist to the Beasts of the Field and Fowls of the Air*, that could boldly and fluently utter the most edifying Nonsense. They caught the simple, even all the *Sons* and *Daughters* of the *Seperation*, with the Witchcraft of Rebellion at last; as once a *Pied Piper* drew Children after him, with the unaccountable strains of Magick and enchantments: And after they had run through the various Stages of Heterodoxy and Schisme, Liberty and Insurrection, Prophanes and Blasphemy, Plunder and Devastation; they Compleated their Reformation in the ruin of the Church and State; the depression of the Nobility,

selling

Selling the Gentry for Slaves, the exaltation of Soveraign Mob, and the Murder of the beſt of Princes.

I do verily Believe, (and ſurely the *Black Annals* of thoſe unhappy times have put it beyond all queſtion) that if all the Religious Barbarities and Executions, which were Acted by thoſe, who are now *Sainted up to Everlaſting Reſt*, and, as it were, *conjur'd to Heaven* by the *Republican Chaplains* of thoſe times; if all the Conſequences too, under which the whole *Reformation* groans at this very day, could be repreſented at once unto the view; 'twould be the moſt ſad and aſtoniſhing ſight, the moſt Tremendous Object of Horrour and Compaſſion, that ever Eyes beheld; and would eaſily convince us, that our *Travellers* and Reformers did not Copy the Example of him who was meek and lowly; and who came not to deſtroy Men's lives but to ſave 'em.

Thirdly, Another bold ſtep towards pulling down Monarchy, is venting ſtrange Oracles, and a great deal of Hallow'd Gibberiſh about the vaſt Rights, Power and Priviledges of the People, publick Liberty, King Killing Doctrine, *&c.* for inſtance, *When Majeſtrates ceaſe to do their* Duties, *God giveth the Sword into the Peoples Hands; for a Portion of the Sword of Juſtice belongs to the multitude.* Dang. Poſit. *Parliaments are the Peoples Servants, the King and all other Magiſtrates are ſo too — if they break their truſt, they may puniſh 'em according to deſert, and turn 'em out of Service*; Mene Tekel. *What had we got if the Prelatical Party had been ſet up? — Bondage of our Eſtates, Liberty and Conſciences.* Burroughs, 1641. *Draw this Arrow, as* Jehu *did againſt* Jehoram: Green. 1644. *Let us be active againſt the Kings and Princes of the Earth, thoſe Claws of the Cruel Beaſt.* Feak. 1653.

I hope, my *Prefacer and Author of the Account* will not fail me here, in this Grand Point, out of a Formal and affected Modesty: No, we are told, that once upon a Time, *Denmark was Govern'd by a King chosen by the People of all sorts, nay, even the* Boors *had their voices*, Acc. p. 39.

He might have added out of *Saxo Grammaticus's* Account (Dan. Hist. lib. 10.) A certain Story of a *Bear* that fell in Love with a Female, got her into his Den, enjoy'd her, and begot a Son, from whom descended many Northern Kings; if he had also vouchsaft to mention the Favourable neighing of a Horse, which led the way to the Royal so'emn inauguration of *Darius*; it had been almost as applicable and pertinent in this Case. All which I mention, because we are told in *Pref. Every one ought to know how great the Rights of the People were very lately in the Elective King-*

doms of Sweden *and* Danmark. As if, in order to carry on the Grand Intrigue, the loweſt of the People amongſt us ought to aſſume the ſame Rights: But he goes on.

Pref. *The Eſtates of the Realm being convened to that intent, were to Elect for their Prince ſuch a Perſon*, &c. p. 1.

This looks like a Lucid Interval in our Author; & I would truſt him alone, if I knew he could ſtop here: But I find that good humour is as ſhort and vaniſhing with him, as Phrenzy is with more Sweet and happy Complexions. Nay he's grown more furious and implacable than he was before; as if he had retreated to rally with the greater force; for ſee how he raves and hectors on a ſudden.

If after ſuch a choice they found themſelves miſtaken, and that they had advanc't, a cruel, vitious, Tyrannical, Covetous, or waſtful Perſon; they frequently depoſed him, oftentimes baniſhed, ſometimes deſtroy'd him

him—(nay) if grown too pow'rful to be Legally contended with, they diſpatch't him without any more Ceremony, the beſt way they could, Acc. p. 41.

Now add to his the precedent Remark, *viz. Every one ought to know* &c. And the whole carries with it a pretty ſtabbing Emphaſis; a brave Heroical Suggeſtion, becoming the Dignity & Grandeur of a Free-born Subject, that owes ſmall manners and Allegiance to his Prince.

'Tis certainly a very bitter ill natur'd cur, that growls while he is fed; and 'tis more than common inſolence and ingratitude, and leſs than Iriſh civility in our Author; to give ſuch ſpiteful and encouraging Innuendo's: What Prince or Perſon (eſpecially if he be ſtampt with a ſacred Character) can we ſuppoſe to have ſuch a commanding Aſpect, but ſome will brand him with the name of *Cruel, Vitious, Waſtful, Covetous, or Tyrannical?* We have Men a-

mong us, whom a *Moſes* would exaſperate ; a *David* would diſoblige ; and who are too wiſe in their own conceits, to be Governed by a *Solomon*: Nay, ſhould our Saviour deſcend again, and bleſs the World with his preſence ; we want not thoſe who would revile his perſon, diſpiſe his Office, and applaud his Crucifixion.

Pref. *The Books that are left us of the Antients are full of Doctrines, Sentences, and Examples, exhorting to the conſervation or recovery of the publick Liberty.*

Here he would fain ſhelter himſelf again under the authority of the Antients; who (as I have ſhewn before) have already turn'd him out of their Society, for his Inſufficiency and falſe Accuſations. The Antients ne're dream't of ſuch a Liberty as he would inculcate ; ſince 'twas the main deſign of their Phyloſophy, to curb all irregular ſallies of our Nature, and bound our Appetites with a prudential reſtraint.

reſtraint. *Publick Liberty* in the mouth of a Flaming Enthuſiaſtick *Zealot*, is, like a naked Sword in the hands of a *Lunatick Brother*, dangerous and deſtructive; and the one ſhould no more be truſted alone without a limitation, than the other without a Scabbard. 'Tis a Licence to Kick, Bite, Swear, and play the Libertine thro' all the various Scenes of carnality and luſt; to be Covetous, and (what's worſe) to Rebel for Conſcience-ſake, Write Treaſon *Directly* or *Indirectly*, and cheat our neighbour with a zealous twinkling of the Eye, or in ſaying of a Prayer. He that is *Free-born*, is likewiſe born in a State of Subjection to Laws; and though by his Birth-Right he's Entitled to certain Priviledges and Civil Rights, yet he is alſo Entitled to ſome certain meaſures of obedience, as he's a Subject: And whoſoever talks ſo loftily of the one, and induſtriouſly conceals the other; doe's but

abuse the Multitude into dangerous Sentiments, with a nonsensical jingle of Words; and is so far from being a *True* Englisth Polititian, that he's a down-right shuffling Impostor.

Again, tho the *Conservation* of *Publick Liberty* (which he so feelingly talks of) may admit a soft and easy Interpretation; yet to talk of the *Recovery* of it *at this time* (as if it were totally lost) seems to carry with it an ill-natur'd *Republican Sound*, such as can strike musically upon none but the *Long-ear'd Rout*, as the Comick Poet describes 'em. But to proceed:

Pref. *Heroe's there celebrated are for the most part such, as had destroy'd or expelled Tyrants; and though* Brutus *be generally declaimed against by Modern School-boys, he was then esteem'd the true Pattern and Model of exact Vertue.*

I am so far from favouring the name of *Tyrant*, that I am almost sick and nauseated with the Repetition:

tition: I had rather He had told us ſome prodigious Tale of Sir *Guy*, *Bevis*, *Garagantua*, or *Tom Thumb*; ſuch Romantick Raveries would have ſuited much better with the prerogative of a *little Traveller*; they had alſo done as much good to the publick: But then (as he is cunning enough to diſcern) it ſeems, He had done leſs harm and execution. As to the Heroe's which he doats on, and ſeems to admire, They were, ſome of 'em (like the *celebrated Gods* among the Heathens, or the *Modern Saints in our New Martyrology*,) the vileſt and baſeſt of Mortals; and fit only to be extoll'd by ſuch a fulſome Orator as himſelf. I know but one Modern Hero that comes near him for bluſtering and proud Language; and that is the Great *Almanzor* in the Play, who in a vaunting ſtile deſcribes himſelf after this manner:

I am as free as Nature first made Man;
E're the base Laws of Servitude began,
When wild in Woods the Noble Savage ran.

Seneca advises us, always to bear in our Minds the Idea of some Great Man, for whom we have a singular Veneration: And his Authority will help to fix and purify our Thoughts, and be a good Conductor of our Lives. Now some perhaps upon perusing this Direction, would have thought of the Divine *Plato*; others of *Socrates*, who (as *Solinus*, *Ælian*, and *Maximus Tyrius* report,) was of a sweet and even Temper all his Life: But our *Prefacer* scorns to be confin'd within such narrow and ordinary Rules; or to soar so mean pitch. No less than *Brutus*, his beloved, magnanimous, the Brave and King-killing *Brutus*, must be his Guide

Guide and Director; He's the *true Pattern and model of exact Vertue.*

Apulejus heretofore wrote in favour of an Aſs, *Sextus Empiricus* in commendation of a Dog, *Eraſmus* of Folly, *Scaliger* of a Gooſe, and *Heinſius* of a Louſe, all which may paſs for ingenious Extravagances, and Innocent Tryals of an Exuberant Wit and Fancy: But to commend the action of *Brutus*, touching the Death of *Cæſar*, is a Sally of a different Nature, Character and Conſequence; and appears a flight beyond the Vanity of *Cardan* himſelf, who wrote a *Panegyrick* upon *Nero*. We meet with but few, even among the Orators and Poets, Euthuſiaſtical enough to juſtify this Act of *Brutus*; and they that have done ſo, had better eternally been ſilent; for it has left a Stain and Blot upon their Memories: Tho *Milton* (who durſt ſay any thing in the perillous Times of Darkneſs and Uſur-

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Uſurpation) has made uſe of this inſtance to grace his Inſolent Triumphs; yet *R. F.* (no great pretender to Modeſty, or Aſſertor of Kingly Government) has not confidence enough to make the leaſt Apology for the Fact, but expoſes *Cicero* for his Juſtification of the Villany: Adding withal, *Had we nothing but the Sentiments of Philoſophers to conduct us in our Loyalty, no Prince could be ſecure.* Of Moral Vertue and Grace, *p.* 229.

I muſt freely own, That I could never contemplate the Fate of *Cæſar*, without a mixture of compaſſion, horror and deteſtation; I conſider, that Men of the moſt bright and eminent Station and Character, have their Faults and Deviations; and then 'tis cuſtomary with mean and obnoxious perſons, to make their invidious Remarks and Obſervations: If the leſſer Lights digreſs, the world is little concern'd; but ſhould the Sun make a falſe ſtep, the generality

lity of Mankind would immediately fear a bad Omen and Desolation. But whatever faults lay mingled with *Cæsar's* Vertues, *Brutus* must still be his equal; If *Cæsar* was ambitious, *Brutus* was too aspiring: If *Cæsar* was Tyrannical, *Brutus* was ungrateful; and therefore we have in him an Abridgment of all Iniquity. This celebrated Action was not the effect of Piety to his Country (the everlasting pretence of Villains in such cases) but of a wretched Pride, Popularity, and Affectation: In the Death of *Cæsar*, at least, we may behold all the Lineaments of a Gallant and Brave Soul, while in the Action of *Brutus* we see nothing but cowardly Insult, and all the lamentable Marks of a groveling and abject Spirit.

Now, there is nothing gives a more deadly wound to a great and ingenuous Mind, than Desertion in time of Extremity, and a secret treacherous Blow, from the Party whom

whom we love. They that have courted Danger in all its Images and Forms, and have been glad to meet an open generous Enemy in the Field; have grown pale, and trembled at the sight of a sneaking Adversary, under the false Colours of a Friend: This was the Case of *Cæsar* at his last hour; when surrounded with Assassines of meaner Note, he struggled with 'em like a Lyon in the Toyle, and look't Great, as when he Thunder'd in the Field: But when *Brutus* at length, his unkind *Brutus*, joyn'd with the Conspirators; when that Arm which ought to have been weilded in his Defence, was stretch'd forth against his life; The Great Man grew tame and feeble in a moment, & Ingratitude pierc't deeper than all the Instruments of Death.

But no wonder that he should espouse this Villanous Cause, who can sport himself with the names of Christian Kings, and trample upon

upon the Aſhes of our own Deceaſed Monarchs: For he tells us, *'Tis a true, though but a Melancholly reflection, that our late Kings half undid us, and bred us up as narrow Spirited as they could* —— &c. Which piece of diſingenious cant, ſounds like the Famous *Raree Show*, in which, one King is charg'd with,

Fleecing England's Flocks,
Long fed with bits and knocks, &c.

Nor do I wonder that a man of his ſtern temper and complexion, ſhould make ſo bold with the dead, ſince 'tis his Talent and Principle to bid defiance to living Princes, *to deſpiſe their ſmiles and frowns, nay reproach and death it ſelf, if they ſtand between him and what he ſhall call his Duty.* All which is preciſely *Almanzor* the Second part; for thus that extravagant and Tempeſtuous Bravo Vaunts it to a King's face:

No

No man has more contempt than I
of breath,
But whence haſt thou the pow'r to give
me Death?
Obey'd as Soveraign by thy Subjects
be,
But know that I alone am King of
me.

There is certainly ſome Civil deference and ſubmiſſion due to Crown'd Heads, though Kings ſhould look angry and frown with a cauſe: 'Tis thought an exceſs even of Poetical Licence in *Homer*, that he repreſents *Achilles* ſawcy to his Superior, and *diſpiſing the Smiles and Frowns* of *Agamemnon*. The world muſt needs be growing to a fine paſs, when a man, that's made up of Burleſque, Romance, Gallimaufry and Raree Show, ſhall ſet up for a Critick and Tutor to a whole Nation. As for my part, I am ſo far from thinking him fit or capable to

Read

Read Lectures of Policy for the improvement of the Community, that I cannot find he has made any tolierable Improvement of himſelf. I will as ſoon believe, that the whole Corporeal World in a *wiſe Animal* (as ſome of the Antients conceiv'd) as think him qualified to be *Governour* to a Prince. I ſee nothing in him like clear *Intellectual preception*; *Imagination* is the Nobleſt and Supream faculty about him; his *Wiſdom* is the meer effect of diſtemper, and his *Solidity* lies no deeper than his Scull. His *Heroical* flights are nothing but the Spleen; and the *Height* of his *Puiſſance*, like the *courage of a Rat*, conſiſts in a deprav'd and irregular ferment of his Blood and Spirits; and I dare be bold to prophecy, if his *Maxims* ſucceed, that we muſt ſhortly make enquiry into *New-gate* and *Bride-well* for *Free-Spirited Gentlemen*, and ranſack *Bedlam* for *Hero*'s.

Pref.

Pref. *'Tis none of the ſmalleſt advantages which his Majeſty has procured us by his acceſſion to the Crown, that we now make a greater figure in the World than formerly.*

This look like a Wonderful change indeed; a converſion in an Inſtant: Yet all that I can gather from it is this, That *Judas* can ſtill Kiſs, diſpiſers of Magiſtracy can ſtill *Addreſs*, the Jeſuit can Fawn, and Whores and Pick-Pockets *Embrace*. 'Tis plain from what we have already ſaid, that all this is Pageantry and Scorn, and not ſpoken out of a Loyal intention to his Majeſty, but meer ſervice to himſelf: For can he be a Friend to his preſent Majeſty, that inſiſts ſo ſtudiouſly (and ſcurvily at this time) upon the peoples Prerogative of diſpatching Kings; and tells us Emphatically we ought to take notice of it? Can he be a Friend to his preſent Majeſty, that by aſperſing the Memories of wiſe and good natur'd

natur'd Princes, libells even Monarchy it ſelf? Can he be a good Subject, or Friend to Monarchy, that gilds o're the memory of *A. Sydney* (*that rare Arcadian Hero*) that Died a Martyr for the *Good Old Cauſe*, by his own Dying confeſſion; and urg'd a Fanatical Argument in i'ts Defence? No: the Antimonarchical ears peep thro' the borrow'd Skin; ſuch a cloak as this is too trite and thin to hide the *Republican Brother*. So long as ſuch looſe Diabolical Principles are aſſerted with a magiſterial air and haughtineſs, and preſt with ſtabbing hints and innuendo's; the intermixtures, of a ſofter and finer dialect and phraſe, will appear but Inſignificant and Artificial nothings, like *Faith* and *Grace* in the days of Sequeſtration; and are no more to be valued than ſome *treacherous Addreſſes* to the *late King*, which were as truly baſe and infamous (if poſſible) as the Antient vote of *non Addreſſes* to his Father.

And

And here I might justly enough take occasion to lament the *Fate*, as well as admire the Glory of puissant and great Princes; whom a *Symnel*, or *Jack-straw*, a *Prefacer*, or dawbing *Historian* may expose to infinite Hazards and Disturbances: Though they Govern their People with the mildness and clemency of Guardian Angels, yet they must not partake of their Divine Tranquillity; their Character is not always their Security, nor their Bravery their Protection. For suppose 'em adorn'd with all Royal Qualifications; with the Laws of Generosity, Punctilio's of true Honour, and all the Niceties of Justice; grant that they ascend the Royal Throne with the gladsome Shouts and Acclamations of the People, and gain a Diadem by Inheritance or Desert: Yet they can only hold Intelligence with the Faces of Men, but cannot spell out Intrigues, and converse with Inclinations. Due Allegiance and Honour

nour is all the Tribute that Subjects can defray, or they themſelves can exact; and how ſhall they know, but the moſt ſeemingly regular and plauſible forms of Speech, may be nothing but a neat well acted Hypocracy, and a meer ſtudied Diſguiſe? Unneceſſary Offers, and over-haſty Officiouſneſs ſmell ſtrong of Intereſt and dark Deſign; how then can they tell, Whether the moſt grave and ſubmiſſive Application, be the free refult of a good Intention, or meer ſolemn Flattery, and Artificial Addreſs? Nay, how can they be aſſur'd, but their greateſt enemies may be thoſe of their own Houſhold? Whether they that are adopted into the Secrecy of their Boſoms, that depend on their Smiles, and ſport themſelves for a while in their warm Beams, will help to guard the Throne, or to ſhake it?

Fourthly, Another way to advance the darling Antimonarchical Deſign;

ſign, is by bringing the Publick Schools and Univerſities into diſgrace: Theſe are the dangerous ſtrong holds of Antichriſt, where Principles of Loyalty, and *Paſſive Doctrines are ſuck't in with greedineſs*; and therefore 'tis held convenient, to throw ſome duſt in theſe *eyes of the Nation*, that the Freeborn Projectors may more commodiouſly come at the Head. And this was the great Pride and Luxury of the Brotherhood in the former Days of *Tyranny* and *Civil Combuſtion*: When the Sweating Teachers, after a few Winks and Groans, began to thunder againſt *vain Philoſophy*, and Wet their Handkerchiefs, in running down the neceſſity of *Humane Learning*: This was not only *inculcated from the Tub*, but from the Preſs alſo in ſolemn formidable manner; as may be ſeen in the Authors of *Light out of Darkneſs*, and the *White Stone*: But here, we find, the Republican Doctors differ'd among themſelves: For ſome

ſome were not abſolutely for pulling down, but only *Regulating the Conſtitution* of our Academies, and propoſing Expedients for Reforming of *Schools*, and promoting of all kinds of *Science*: Thus ſpeaks the Author of *Academiarum Examen*, Dedicated to M. *General Lambert*, viz. *Seeing Divine Providence hath made you (with the reſt of thoſe Faithful and Gallant Men of the Army) ſignally Inſtrumental, both in Redeeming the* Engliſh Liberty, *almoſt drown'd in the deluge of Tyranny, and Self-intereſt*, &c. *I hope the ſame Providence will alſo direct you to be aſſiſtant to continue the ſame*, &c. *And moreover, guide you to ſet your hand, and endeavour for the Purging and Reformation of Academies, and the Advancement of* Learning, *which hitherto hath been little promoted or look't into.*

'Tis not my intention to heap Reflections upon the Memory of the *Right Honourable Major General Lambert* (as the Dedicator ſtiles him)

him) Tho' our Prefacer has offer'd a fair occaſion by inſulting over the Tomb of our Deceaſed Martyr: My Province at preſent is to ſpeak of a Gentleman of a meaner Figure; and to ſhew how well the *Dedicator*'s Project is follow'd, and *Ap'd* by the *Prefacer*. Therefore to proceed.

Pref. *The Conſtitution of our Univerſites, as to Learning, ſeems as Unfortunately Regulated, as it is to Politicks.*

Here is a plain Tranſcript of the *Old Reforming Humour*; but without the reaſon, genius, and abilities of the *more Learned Dedicator*: For the Author of the *Examen* did not meerly find fault, cenſure and talk magiſterially; but, with a ſeeming modeſty (a Quality unknown to our *new Regulator*,) he confeſſes 'tis far more eaſie to demoliſh, than to erect a complete Structure; eſpecially for a ſingle perſon of a mean Talent: And after he had offer'd ſome plauſible

ſible Expedients for a rectification of Logick, Metaphyſicks, Grammar, Mathematicks and Natural Philophy; he owns himſelf obnoxious to many Errors; and hopes that better and more Able Pens will help to ſupply his Defects.

But the *Prefacer's* Talent lies wholly in *Spaniſh* downright *Poſitivo*; and if he can but caſt a miſt before Vulgar Eyes, he takes no care to underſtand what he affirms, nor can he move his Pen the breadth of one Letter towards the Proof of what he aſſerts.

I heartily wiſh (for a perfect cure of his Diſtemper'd Imagination,) he would once take heart, and viſit our Univerſities, at ſome time of publick Feſtivity; when Juglers, Mountebanks, Jack-puddings, and Punchianello, divert the whole Town with their wonders; and try what a ſtately Figure he could make.

The ſpruce and finical Gallant, whoſe Curioſity led him to viſit *Athens*, expected to have receiv'd little leſs than *Divine Honours* for his *out-ſide* Qualifications; he went pompouſly attended, was wonderfully dreſs't and garniſh't, and took eſpecial care to bow in the right place; leaſt by ducking the head a little immethodically, and moving the hand or leg maladroitly, he ſhould ſeem to ſpoil the Honour of his Family. But he was ſoon convinc't of his genteel and conceited Folly by the facetious Remarks of the ingenious *Platoniſts*; who, though they were well skill'd in all the *Arts* of Behaviour and Converſation, yet never proſtituted theſe *Inferior Morals* to empty Noiſe and Formality; but made uſe of 'em to adorn and ſet off *Eſſential* Goodneſs: They thought a decent ſimplicity of manners to be the beſt and pureſt gentility; and a generous bent and inclina-

inclination to do good, the trueſt Grandeur and Magnificence.

I am almoſt perſuaded, That our *New Regulator* would meet with the ſame Fate, at leaſt the ſame means of *Converſion*, if he would but deſcend to Travel, and ſhew himſelf amongſt our Academical Sages. What a woful and ſorry wight muſt he appear (with his new Models, Foreign Experiments, and Idea's of Government, with other Chimerical Bawbles) amongſt a Learn'd and Venerable Aſſembly? Nay, how would each *Junior* Sophiſter (lately diſmiſs't from School) give him cauſe to ſneak, beg Pardon, and Repent, in the ſtrength of *Heſiod* and *Homer*? The former of theſe (as *Borrichius* notes) has written with ſo much *Wiſdom* and *Acumen*, that he may, even now, be read with ſingular Advantage, by thoſe that apply themſelves to Politicks, and Moral Philoſophy. The latter (as *Rapin* thinks) had the vaſteſt, ſublimeſt,

and most universal Genius that ever was: 'Twas by his Poems that all the Worthies of Antiquity were form'd: From hence the Lawgivers took the first Plat-form of the Laws they gave to Mankind. The Founders of Monarchies and Common-Wealths from hence took the Model of their Polities. Hence the Philosophers found the first Principles of Morality, which they have taught the People: Hence King's and Princes have learn't the Art to govern, and Captains to form a Battel, to encamp an Army, to besiege Towns, to fight and to gain Victories, *&c.*

I have read of one *Argentine*, a Schollar of *Oxford*, who about *A.D.* 1407. had the confidence to go to *Cambridge*, upon no other Errand, but to challenge the whole University to Dispute; and he is justly branded with the Character of impudence to succeeding Generations: And yet, as bluftering and impudent as he was, he was tender-fronted

er-fronted and baſhful in compariſon; for we have now met with one, that has the face and aſſurance to defy both Univerſities; nay, condemn 'em too without a Tryal or Diſpute. I have no tickling itch or deſire, to make the *defence* of our *Engliſh Academies* my Province; nor is it highly neceſſary, to expoſe the folly of this *unciviliz'd Barbarian*, ſince 'tis ſufficiently tranſparent at firſt view to diſcreet and rational Judges: Yet ſomething I ſhall think fit to return to his invidious Charge (as it occurs) for the ſake of ſome fanciful weak-headed Gentlemen among us; who may be apt to admire him (as they do Tumblers and Rope-dancers) for uncommon Performances; and doing thoſe things without concern and reluctance, which others are afraid, even cautiouſly, to attempt.

Pref. *We receive the Directions of our Studies there, from Statutes made by thoſe, who underſtood nothing*

of the matter, who had a quite different notion and taſte of Learning from what the World has at preſent.

The Compilers of thoſe *Statutes*, which he ignorantly explodes, knew very well what they did; and tho they had a different taſte or notion of Learning from what he entertains, yet it follows not, but they may have been in the right. As they could not then underſtand (as he over-wiſely intimates) the preſent ſtate of Learning in the World; ſo they never deſign'd, that *Students* ſhould be limited and tied all their Lives to a particular Syſtem, when the Empire of Knowledge or Philoſophy ſhould be enlarg'd. I know no greater *Aſſertors* of Philoſophical Liberty, than the Gentlemen that have had their Education in our Univerſities: And if ſome are particularly (tho' not excluſively) directed to ſtudy *Ariſtotle*, and his Works, 'tis no more than what's proper,

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juſt, nay neceſſary, upon the account of extrinſical Motives and Inducements. For the Peripatetick Terms, and Modes of Expreſſion, are new interwoven, throughout a great part of the *Roman-Catholick Theology*, which is better defended by Arguments drawn from a *Metaphyſical* Syſtem, than by Reaſons, Texts, and Deductions from Holy Writ; and if we cannot confront our Enemies with their own Weapons; and define, divide, diſtinguiſh artificially, unravel cryptical Syllogiſms, and ſubtil Arguments, with equal facility and readineſs, we may betray the Cauſe which we would willingly maintain, and give them occaſion to Triumph.

The *Greek* and *Latin* Fathers encountred the *Pagans*, *Jews*, and *Hereticks*, with ſuch Philoſophical Weapons, as the neceſſity of thoſe Times requir'd; and it may look at this time like a kind of defection, a betraying the *Proteſtant Cauſe*, to ſlight the Logical and

Metaphysical Learning taught in the Universities: But this is no part of the *Prefacer's* main care, nor do's it (I believe) in the least concern his Conscience. No: a *King or no King*, is now the *Grand Question*, and important Controversie among us; and a few *generous* Republican *Notions about Liberty*, out-weigh with him, all the Learning and Divinity of Europe.

Pref. *'Twas not to learn Foreign Languages, that the* Grecian *and* Roman *Youths went for so long together to the Academies and Lectures of their Philosophers. 'Twas not then, as now with us, when the Character of a Scholar is to be skill'd in words; when one who is well versed in the dark Terms and Subtilties of the Schools, passes for a profound Philosopher*, &c.

What profound *Notion* of *Learning* our *Prefacer* has found out, for the Instruction of Mankind, I am not worthy to know; for I am no *Interpreter* of *Dreams*. He may value, for ought I know, the Language

guage of *Gypſies* above *Greek* and *Hebrew*: He may extol, if he pleaſes, the *Inſpection* of *Urine* above all parts of Phyſical Knowledge: He may fancy, perhaps, that the Diſſection of a *Flea*, or the Tail of a *Fiſh*, or ſuch like curious employment, is a moſt admirable and uſeful part of Natural Philoſophy: That *calculating the Nativity of a Common-Wealth*, and the fall of a *Monarchy*, is an excellent and profitable part of Modern Aſtrology: This he may call *ſpeaking pertinently, and acting like a Man*; and the extinguiſhing all remorſe, compaſſion and good nature, may paſs for a *ſubduing the Paſſions* in his Philoſophy.

I find, the Author of *Acad. Examen*, was *a great Admirer* of the *Feats* of *Phyſiognomy*, which he calls a laudable and profitable Science: *And this* (ſays he) *ſo neceſſary a Knowledge both in the Genus and Species of it, is altogether omitted by the Schools. They teach nothing of the*

ſubcæleſtial Phyſiognomy, whether Elementary, Meteorological or Mineralogical, but are utterly ignorant in all theſe, contenting themſelves with a few frivolous, falſe, and formal Definitions and Notions, Exam. p. 76.

But I know no reaſon why theſe Notions and Definitions, or dark Terms and Subtilties (as the *Prefacer* calls 'em) ſhould give place to ſuch Fooleries, and Faſcinations of a decrepit Fancy; or be eternally baniſh't, becauſe men of weak and creeping Intellectuals, are not able to comprehend the uſe of 'em. The Church and Civil Government may ſubſiſt well enough, tho Mechanicks, Travellers, and Men of ordinary Talents ſhould not underſtand the heights and depths, and uſefulneſs of School-Divinity; nor is it material or requiſite, that men, whoſe proper buſineſs ſhould be to learn, and practice Obedience, ſhould be qualified to ſet up for *Moderators* in the Schools: If they complain that *School-Terms* are too dark

dark and myſterious, there are ſome that will anſwer, That the fault lies not in the obſcurity of the Terms, but in the incapacity of the Noddle: And no Man ought to be offended at the Sun's Meridian Luſtre, tho blind men cannot diſcern it.

'Tis true, in ſome few caſes the *School-men* appear too definitive and nice, in determining the *Modus*, where the *Scripture* is ſilent, or only aſſerts the *Thing*: But, generally ſpeaking, they are of excellent uſe in the managery of Controverſies; They teach us to avoid Abſurdities, help at once both to detect and confute the Errors of our *Adverſaries*, and conduct our minds into an exact notion, and true apprehenſion of things, by a methodical Brevity, and regular Diſputations.

One great reaſon, I ſuppoſe, that induc't the *Prefacer* to undervalue the *Old Philoſophy*, and *Ariſtotelian Doctrines*, is this: *Ariſtotle*, it

ſeems,

seems, both in his *Ethicks* and *Politicks*, affirms in plain terms, that of all *Forms* of Government the *Monarchial* is the *best*: He Asserts, That *Wise Men* are fitted by nature to command, and that others of strong Bodies but weak Intellectuals, are chiefly design'd for Subjection and Obedience; than which nothing can be more grating and disobliging to Men of a Republican Temper and Inclination. 'Tis likewise to be remember'd, That his constant Friend and *Tutor* Mr. *Hobbs* (in several Chapters of his famous *Leviathan*) complains of the *barbarous Terms, and obscure stile of the School-men; their insignificant Language, and frivolous Distinctions; That* Aristotle's *Metaphysicks are absur'd, his Politicks repugnant to Government, his Æthicks ignorant, his Natural Philosophy a Dream.* Yet after all, I find, that Men of the *brightest Wit*, and comprehensive *Genius* speak reverently of his Name. *Scaliger* and *Casaubon* count him

him the great Incomparable Hero of the Intellectual World; and esteem those people to be no better than *Batts*, *Owls*, and *Dunces*, that pedantickly talk against him: *Cardan* admires him, *Zanchy* applauds him, and *Melanchthon* adds, *That 'tis necessary he should be Studied and Read in the Universities, since without him no exact Learning or Method can be attain'd.*

Indeed the *Old Philosophy* (as we vulgarly call it) as well as *School-Divinity*, has its Imperfections; and I know none among all my Philosophical Acquaintance, that are zealous Sticklers for the Ingenerability and Incorruptibility of the *Celestial Bodies*, the Existence of *solid Orbs*, or the Element of Fire under the suppos'd *sphere* of the *Moon*: And 'tis ignorantly or malitiously done by the *Prefacer*, when he endeavours to extol the *Grecian* and *Roman* Education of Youth, above that of the present Age; since we retain what is good of

of the Ancient Learning, and have the advantage of Modern Improvements. I consider, that Philosophy, properly speaking, is neither *Pythagorean*, nor *Socratical*, nor *Peripatetical*, nor *Epicurean*, but rather a comprehension of those Truths and Dictates, which Humane Understanding, freed from the mixtures of Partiality and Prepossessions, and assisted by Reading, application of Thought, Experiments and long Observation, can clearly discern, or make out by necessary consequence and deductions. 'Tis not a little System of Doctrines, or the Opinions of a Sect, but whatsoever among all Parties is fit to be approv'd. There is something sure, besides *Dark Terms and Subtilties*, in *Aristotle*'s *Rhetorick*, *Ethicks*, and History of *Animals*. I will, when he thinks fit to call me to an Account, tell him somewhat of the *Diviner Philosophy* of *Plato*, of *Leucippus*, *Democritus*, and *Epicurus* too (as 'tis illustrated

illuſtrated and refin'd by *Petrus Gaſſendus*) which may be learn't in the Univerſities. I will give him ſome Account of the Excellency of the ſublime *Science of Pyrotechny*, and its various State, Alterations and Refinements from the Times of *Hermes*, *Geber* and *Lullius*, down to *Valentinus*, *Paracelſus*, and the acute *Helmont*. I will acquaint him, if he pleaſe, with the condition and ſtate of *Anatomical Learning*, from the Times of *Herophilus*, *Galen*, and the *Alexandrian School*, down to the days of *Ceſalpinus*, *Harvey*, *Riolanus*, and the young *Eſculapius* of *Oxon*.

Qui genus Humanum ingenio ſuperavit, & Omnes
Præſtrinxit ſtellas, exortus ut Æthereus Sol.

I will alſo tell him ſome of the wonderful Feats of *Polygraphy* and *Steganography*, ſo much talk't of by *Claramuel*, *Cornelius Agrippa*, *Silenus* and

and *Frier Bacon*; and for fear of hurting his Head with *dark Terms and Subtilties* and *Old Philoſophical Quirks*, which *breed Stiffneſs*, and *Poſitiveneſs in Opinion*, we'll talk *of the ſtupendious effects* of the *Magnetical Philoſophy*, improv'd by *Cabæus*, *Athanaſius Kercherus*, and the Learned *Gilbertus*; as alſo of the great importance of *Emblems*, *Hieroglyphicks*, and the *Univerſal Character* of great Vogue and Repute (if we may believe the Author of the *Examen*,) in ſome of the Oriental Nations. I could here tell ſome of the ſtrange Performances of the *Thermometer*, *Barometer* (or *Aerometer*, as ſome call it,) the diſcoveries of the *Teleſcope*; and, without the help of the *Torricellian Experiment*, or *Air-pump*, undertake to prove even a *coacervate Vacuity* in Nature: And, becauſe he is offended with the *Greek* and *Latin Tongues*; I think I could oblige his ſqueamiſh and diſeaſed Fancy with a luſcius and wonderful Secret,

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(approv'd of by his *Old Friend* the *Author* of the *Examen*, as well as by the divinely inſpir'd *Teutonick*, and *Roſicruſian* Fraternity) call'd the *Language of Nature*, or the Paradiſical Language of the outflown Word, which *Adam* underſtood while he was in the ſtate of Innocence. This is that Angelical Language, which ſpeaks and breaths forth thoſe Central Myſteries, that lay hid in the heavenly Magick, and wrapp'd up in the Boſom of the eternal Eſſence, wherein were hidden and involv'd all the Treaſury of thoſe Ideal Signatures, which were brought to light by the Peripherical Expanſion, and Evolution of the Outflowing *Fiat*, and ſo became exiſtent in the Womb of that generative and fætiferous Word, from whence ſprung up the wonderful and various Seminal Natures, bearing the true Signatures of the divine and characteriſtical Impreſſions; like ſo many Harmoniacal and Sym-

Symphoniacal Voices, ſounding forth in an heav'nly Conſort, the Wiſdom, Power, Glory, and Might of the tranſcendent central Abyſs of Unity, from whence they did ariſe; and all ſpeaking one Language, expreſſing in that myſtical Idiom, the hidden Vertues, Nature and Properties of thoſe various Sounds, which tho' one in the Center, become infinitely numerous in the Exiſtence and Circumference. *Exam. p.* 27.

The *Prefacer*, if he pleaſe, may conſider gravely of this, and improve it at his leiſure: At preſent I ſhall only beg of him (and 'tis a very reaſonable requeſt,) that he would be ſo civil and good natur'd for the future, as to give God leave to Govern the Kingdoms of the Earth in his own way; that he would acknowledge all power is from God, that by him Kings Reign, and Princes decree Juſtice. That he would have ſo juſt and favourable Opinion of the Wiſdom of

of the Parliament, as to think 'em sufficiently qualified (without his help) to contrive good and wholsome Laws for the benefit of the Publick: That he would know, to despise and vilify the Clergy, is to dishonour that Being that *sent* 'em to instruct him: That, if he cannot curb his busy & impetuous fancy, he would at least direct and bend it some other way; and betake himself either to Microscopical Curiosities, the solving of Problems, or catching of Flies (as *Dometian* us'd to do) and dissecting 'em, if he will, for the advancement of his Knowledge; or, if that be too *minute* and *fine* a performance, that he would, with *Galen*, Anatomize *Apes* and *Monkeys* for the improvement of himself. That instead of too curiously medling with the Body Politick, he would with *Democritus*, enquire into the Nature and Scituation of that *Thing*, which has given us this disturbance: That, instead of employing

employing his talent and thoughts about the Mysteries of Government, he would look into the *Wonders* of the *little World*; and lastly, that instead of bewildring his fancy in the Doctrines of *Machiavel* and *Hobbs*, he would seriously read, and endeavour to understand the *Creed*, *Lord's Prayer*, and *Ten Commandments* in the *Vulgar Tongue, and be further instructed in the Church Catechism, set forth for that purpose.*

Fifthly, Another bold stride to push on the *Republican Plot*, is to amuse the Multitude with much Talk about a *Contract* betwixt King and People and drawing wild Inferences from it: *If the King fail in his Promise, the People are exempt from their Obedience; The Contract is made void, and the Right of Obligation is of no force.* Vindic. Cont. Tyran. This is the Old Stile, and heretofore did great Execution; God send us a good Deliverance.

Deliverance. For the *Preface* rally's upon us with this Engine too, and makes it a part of the *Duty we owe to our Country, to preſerve our Conſtitution upon it's true and natural* Baſis, *the Original Contract. All other Foundations being falſe, nonſenſical, and rotten, derogatory to the preſent Government*,&c. He triumphs and ſhews his mettle in talking proudly of the *Rights of the People*,and the *Duty we owe to our Country*; all this he can ſhrewdly *inculcate* twice in one page: But inſtead of meeting with the Rights of Sovereignty, and Allegiance due to their Majeſties, we hear nothing but the rough and bluſtring Sounds of the *Plague of Tyranny*, and *diſpatching Kings without Ceremony*. This I take to be a ſtrong Symtom of an Antimonarchical Diſtemper in him. Nay, he do's in effect undermine the *Preſent Government*, by making it depend upon an imaginary Baſis, or Foundation that can no where be found, but in ſuch Heads

Heads as are ſtuff'd with Dreams and Viſions, and perfect airy Imaginations.

The moſt Learned in the Law, with whom it has been my good Fortune to converſe, know nothing of this Original Contract; and tho ſome have made as much declamation and as horrible din about it, as others do about Original Sin; yet I challenge the *Prefacer* to afford me half ſo plain and pregnant proof of the one, as he has given of the other. Let him not think to trifle, or put us off with fanciful Conjectures, random Inferences, *ipſe dixit's*, and wild concluſions from fantaſtical Premiſes (which I value no more than a Jeſt of *Poor Robin's*, or a Prophecy of *B—y's*) the Grand Enquiry is about a *Contract upon Record*, at the firſt Erection of the Engliſh Monarchy: If he knows where to find it, let him place it in open view, *& erit mihi Magnus Apollo.*

But methinks I see him stand like a man enchanted, and fumbling about the matter: The *man of Confidence* becomes meal-mouth'd and bashful on a sudden; the *high-mettled Hero* will not jog on this way: No, 'tis too choice a *Nostrum* to be publickly expos'd; 'tis too pretious a commodity to be laid upon the Stall; profane and unsanctified eyes must not behold it.

In *Magna Charta* (which is the great Record of our Liberties) the People's Rights and Priviledges are fetch'd purely from the Kings Grants and Donations, *viz. Of our free and meer Will, we have given and granted to our Bishops, and to all free men of our Realm, these Liberties following*: And the higher we ascend in the Scale of Monarchy, we find the King's more unlimited and free; There were no restrictions or reserves under the *first* and most *Antient Governments*; no Laws, but what lay in the Prince's Bosom; as any

any *Beardleſs Boy*, that has read *Juſtin* and *Virgil*, can ſufficiently inform him.

And 'twill bring but little Glory to his *Cauſe*, if I tell him, that the firſt notorious Encroachment upon the Rights of Majeſty in *England*, were made by Popiſh Aggreſſors: This was firſt attempted in the time of King *William* the *Firſt*, whom we commonly (tho' perhaps not properly) call the *Conqueror*: But he was too wiſe and puiſſant to admit the leaſt diminution of his Regality, and tho' he was very generous and candid in his Conceſſions, yet he diſmiſs't the Pope's Legate with an *Alterum non Admiſi*. In the Reign of *Henry* the Second, Monarchical Power was at a low ebb indeed, when the imperious and barbarous Monks of thoſe times dealt with their Prince, as ſome rude Heathens do by their Gods, *viz.* chaſtiſe and whip 'em, if they do not anſwer their inſolent Expectations. The Caſe of King

John

John is too derogatory, and ſad, for a *true* Loyal Engliſh-man to think on, or to repeat: And the Condition of *Poor England* in the time of *Henry* the *Third*, is a fair indication of what pernicious importance it may prove to the Publick, when Princes ſhall admit a Superior, and controlling Power, even in the ſofteſt acceptation of the Word.

Sir *W. T.* tells of an ingenious *Spaniard* he met at *Bruſſels*, who would needs have it, That the Hiſtory of *Don Quixot* had ruined the *Spaniſh* Monarchy; for when all the Love and Valour of the *Spaniards* was turn'd into Ridicule, they began by degrees to grow aſham'd of both, and to laugh at *Fighting* and *Loving*: What ill influence and impreſſion, this *Fabulous* and *Romantick Account*, may leave behind it, by repreſenting perſons and things ſacred in a Ridiculous Garb and Colours, I cannot yet determine: However,

'tis good to make Proviſion againſt the worſt; and ſince an Apologue has had its good as well as evil effects, I ſhall here confront one Fable with another.

It happen'd, that a great ſedition was in *Rome*, and the common people were ſo incenſed againſt the Senate, Nobles, and Rich Men, that all things ſeem'd now to be a running into confuſion: Whereupon the Senate ſent one *Menenius Agrippa*, an eloquent and wiſe perſon, to the multitude, to perſuade 'em: Who being admitted amongſt 'em, and finding 'em all in a hurry, is ſaid, to have Addreſs'd himſelf to 'em after this manner: *Upon a time there aroſe a great Sedition among the Members of the Body againſt the Belly; the eyes, ears, hands, and feet ſaid, That they all of 'em perform'd their ſeveral Offices to the Body; but the Belly doing nothing at all, as a lazy King, enjoy'd their Labours, and idly conſumed all thoſe things which were pur-*

purchaſed with the ſweat of the reſt. The Belly replyed, *That indeed theſe things were true, and therefore, if it pleas'd them, from henceforth they ſhould allow it nothing*; The Members all agreed, *That nothing ſhould be given to it for the time to come: But when this had been obſerv'd for ſome little time, the Hands and Feet loſt their ſtrength, and all other Members began to fail; ſo that at length they perceived, That the Food which was given to the Belly, was alſo advantagious to all the reſt, and upon this conſideration they return'd to their Obedience.*

Upon the hearing of this *Fable*, the People underſtood, That the Wealth which was in the hands of Great Men, was alſo in ſome ſort beneficial to themſelves: And upon ſome kind promiſes of the Senate, they were reconciled to their Superiours.

It has not been my main buſineſs of late, nor is it worth a

thinking man's while, to read o're the Licentious Hiſtories that peep abroad, or the Popular Accounts of things: I knew nothing of the inſide of the *Account* of *Denmark*, till the *Third Edition* appeared upon the Stage; about which time I was deſir'd to make ſome *Remarks* upon it, and give it a juſt Anſwer and Caſtigation: Had I had more time and leiſure for the performance, I ſhould, perhaps, have been more copious in my Animadverſions; but I hope I have ſaid enough to tame a little the impertinence of that *Man*, who had inſulted over the Nobility, Clergy, and both Univerſities, and made the *Names* of Princes his Sport. I have bound him to ſome method, and I hope to better Behaviour for the future; and tho' I find little of Argument throughout the whole, yet I have proceeded fairly and argumentatively againſt him. I have plainly ſhewn, That all the choice means

and

and expedients uſed heretofore, to deſtroy the Monarchy and Church, are exactly transſcrib'd by him, and crowded into a Preface: And certainly, That man has a greater ſhare of kind Nature, than good Apprehenſion, that can think he has ſingled out the ſame Anti-chriſtian Methods, without the ſame black Intention and Deſign.

I know his Admirers have one Infallible way of anſwering all oppoſers, and that is by Ill Names: They have not Wit enough to diſcern the Reaſon of things; nor know they when to laugh, or be ſevere in the Right place: If the *Prefacer*, without Reaſon, roul in hard words and Names (ſuch as *Idect*, *Aſs*, *Tyrant*, *Non-ſenſical Blunders*, *and the like*) it paſſes with 'em for the *Mettle* of a *Free-born* Subject: But if we upon juſt provocation, prove the ſame upon them, O 'tis ſad ſcurrility and *Railing*: They are meek, lowly, and poor in Spirit,

while they are ſawcy to their Superiors, and deſpiſe Dominion: But 'tis pride, and crying preſumption in us, if we offer to correct a little ſnarling Republican: If they trample upon Biſhops and Blaſpheme Kings; They are only Zealous and concern'd for God and his Glory: but if we expoſe the Sciſmatical Licentiouſneſs of the diſobedient Brother-hood, O 'tis rank Malice, and a degree of perſecution. The World has ever been full of ſuch pretious Judges and Arbitrators as theſe: And we know the Phariſees were even (this way) with the Saviour of the World, for telling 'em in plain Words, They were of their Father the Devil.

If Children will be perpetually playing in the dirt, they are deſervedly corrected for it: And if men will be always ſporting themſelves with foul and unclean Invectives againſt their Betters; they ought not to take it amiſs, if they

are

are ſometimes ſnub'd for their Sawcineſs and ill Manners. This is the true State of the matter here before us. If any man can ſhew, that I have tranſgreſs't the limits of Juſtice or true *Decorum*; none can be more forward to make a generous Recantation, than my ſelf: In the mean time, I ſubmit what I have written, to the impartial Cenſure and Correction of my Superiors, in the *Church* and *Parliament* of *England*.

The end of the Firſt Part.

Kn th the preceding

THE

Consolations of the CROSS:

OR THE

Two Grand PILLARS

OF

MAN'S SECURITY

In this WORLD.

Containing a *Second Part* of

REBUKE

TO THE

Author of the Account of

Denmark.

London Printed, and sold by *Randal Taylor* near *Stationers-Hall*, 1694.

THE

Conſolations of the CROSS:

OR THE

Two Grand PILLARS

OF

MAN'S SECURITY

In this WORLD, *&c.*

THE Reader will eaſily diſcern from what has been ſaid, that ſome Men who enjoy the Benefit of the Sun, as well as thoſe that are pent up in *Dark Rooms*, can Fancy themſelves to be as great as Popes and Emperours;

ours: And I can further assure him, that this unhappy *Brother* and *Traveller* here before us, who seems to swell, and *look big* among the living, has been a long time *Dead* in a *True Philosophical* Sense, although he may still make a mighty Figure in the *Mundus Plebejorum.*

Now 'twas eagerly maintain'd by some of the Philosophical Sages heretofore, That the Animal Life, which is still drawing down the Soul to unlovely Objects, did more properly deserve the Name and Character of Death; which seems to be the result of wise deliberation, as well as fine thought and Fancy: For certainly Life, in a moral acceptation, do's not consist in breathing common Air, and having a flowing plenty of worldly Accomodations; but in knowledge and contemplation, in Divine and Rational exercises 'Tis certainly a great Disparagement to the Dignity of Humane

Nature

Nature (which is fram'd ſo near a kin to the Angelical) to place the *Eſſence* of Life in the Enjoyment of *Outward* Things; and the Pleaſure reſulting from it is rather a Lethargy, than true Tranquility of Mind: He that has vital powers, and faculties, is potentially alive; but he alone is actually ſo who do's Nobly and agreeably exert 'em.

Pref. *Health and Liberty are without diſpute, the greateſt natural Bleſſings Mankind is capable of enjoying.*

The Health of the *Rational Frame* conſiſts in acting conformably to the Dictates of right Reaſon: This the Philoſophers called the Ἐυεξια, Ἁρμονια and μουσικὴ, the Intellectual Harmony, *Health* and good *diſpoſition* of the *Soul of Man.*

The Liberty of Man conſiſts principally, in his being Free from Perturbations, or the Dominion of irregular and tumultuary Paſſions, and vitious Habits, that uſurp the place of right Reaſon: In which ſenſe

ſenſe of Liberty, *The* Turks *themſelves, who are Lords and Maſters, and live well and pleaſantly* (as he notes, *Account* pag. 241.) are no better than Vaſſals: And ſome of *their Conquered Slaves* (as he calls 'em) do at preſent enjoy a comfortable degree of Liberty. And the *Popiſh Religion is not the only one, of all the Chriſtian Sects, proper to introduce and eſtabliſh Slavery in a Nation*, as he tells us, *Account*, pag. 235.

The Gentleman, under my preſent care and inſpection, talks, as if the condition of Men here below, were a kind of *Epicurean State* of Carnal Eaſe and Complacency: Chriſtianity with its dark Train of *Paſſive Doctrines*, is a ſlaviſh and unintelligible Thing in his Eſteem. Never was any fond man ſo blind an Admirer of his Miſtreſs's Charms and Perfections, as he *is a lover of his Countrey's Legal Liberties*, without any regard to the ſafety of Religion: Never did

good

good St. *Auguſtin* declaim with more vehemence againſt the ſalvability of the Heathens; than he has done againſt theſe *Slaviſh Opinions ſuckt in at the Schools; and which ſome have been ſo unfortunate, to carry to their Graves; and* (he might have added) *to Heav'n.*

He would fain make the wondering World believe, That *Paſſive Obedience* and *Legal Liberties*, are inconſiſtent things; and that one is fatally deſtructive of the other: But that is his want of Judgment, and ſound Underſtanding. St. *Paul* (who was undoubtedly as great an Aſſertor of *Paſſive Obedience*, as ever was in the World) pleaded ſuch Liberties as theſe under *Nero*, and before the Magiſtrates of *Philippi*: But he likewiſe knew, that Civil Rights can have only a Civil Defence; and if that fail, there is no higher Appeal, or Remedy to be expected, but the Divine Protection.

My

My buſineſs at preſent ſhall be to ſhew, That theſe *Paſſive Doctrines* (which he in an inſulting and hiſtrionical manner calls *Slaviſh* and *Unintelligible*) are a very *Reaſonable Service*; and this I ſhall make out,

Firſt, With reſpect to God's Soveraignty or Dominion over us: And,

Secondly, With reſpect to the pure Eſſential Goodneſs of his Nature, as it particularly exerts it ſelf in our Afflictions. And,

Firſt, With reſpect to his Soveraignty.

Now by God's Soveraignty, or Dominion over us, the Learned uſually underſtand a Fundamental Right to diſpoſe of all his Creatures, ſo far as 'tis conſiſtent with the Rules of Juſtice, Goodneſs and Truth; for 'tis *He that hath made us, and not we our ſelves*; and in *Him*

Him we live, move, and have our Being. His over-ruling Providence was awake from all Eternity; before the World began, he neither ſlumber'd nor ſlept: But by his incomparable Wiſdom, he contriv'd the Ranks and Order of every Being, and had before him the exact Idea, and Lineaments of all his Creatures: And when they afterwards commenc't in time by virtue of his Pow'r; he gave them their limits and agreeable Stations; he adorn'd them with Uſefulneſs, Elegancy, and due Proportion, and ſaw they were very good: Indeed the whole World was but one *Sacred Temple*, till Man by his Sin and Sacriledge profan'd it: 'Twas founded by God's own immediate Arm, dedicated to his Great Name, are rais'd to his Glory; and tho a ridiculous Affectation hath tempted ſome to derive the management, as well as *Original* of it, from no higher Principle than that of *Chance*; yet God ſaw, in the bound-

leſs

leſs Circuits of his Wiſdom, That even in the proper Functions of its Nature, it was dependent on him, and therefore he reſolv'd to preſide over it; to ſupply it with a proportionable Concurrence of his Might, and render his *Name* more *venerable* and *glorious* in the conſervation and guidance of it. Hence he aſſumes the *Character* of the Great King, by the Mouth of his Holy Prophet; and illuſtrates his own Greatneſs to *Job* in the wonderful and aſtoniſhing *Proſpect* of his Creatures. Hence *Abraham* calls him the *Judge* of all the *Earth*; and *David* ſummons the *Sun*, *Moon*, and *Stars*, nay the whole Creation, to ſing his Praiſes: Nay, the *very Heathens* themſelves had ſuch an awful Impreſſion of his *Majeſty* upon their hearts, that they durſt ſcarce approach him without a *trembling Veneration*; they acknowledged him to be the *Supream Lord and Governour* of all the World, and accoſted him with all

all the *high-ſtrain'd Epithites* of Honour and Juriſdiction.

And certainly, tho' *Chriſtianity* has enrich't our Natures with many Noble Priviledges, yet it cannot cancel the Obligation of a Creature: Tho' it has entitled us to a *brighter* participation of the *Divine Image*, yet it has not brought us to a looſer dependance on him; and tho 'twas deſign'd to draw us nearer to God, yet it doe's not invite us to ſo bold an intimacy and freedom with him, as to diſpute his *Authority*, or the Wiſdom of his Diſpenſations. The very Angels above are ſubject to his Will, tho' with this glorious Advantage, that they cannot Diſobey: And 'tis a Law interwoven in the conſtitution of Rational Beings, that, ſince they are capable of Moral Government, they ſhould be govern'd by one that is infinitely more wiſe and pow'rful than themſelves: But who can challenge this great Prerogative,

but

but the *King of Kings*, and *Lord of Lords?* 'Tis he that is the immediate *Donor* of our Beings; the great *Proprietor* of Heav'n and Earth, and all *Right* is fundamentally vested in himself: *In his Hand is the Soul of every living thing, and the Breath of all Mankind: He disappointeth the devices of the Crafty, so that their Hands cannot perform their Enterprize: He leadeth Councellors away spoil'd, and maketh the Judges fools. He leadeth Princes away spoiled, and overthroweth the mighty.* When *Alexander* is design'd to be God's *Vicegerent* over the Nations of the Earth, *Darius* shall not be *saved by the multitude of an Host, nor delivered by his strength*: And when *Cæsar* is appointed and ordain'd by God, to be *Lord and Master* of the *Roman World*, the Gallant *Pompey*, that never shrank at the sight of Danger before, shall soon falter and tremble at the *Head* of his *Army*, and at length steal away

away in a poor diſguiſe, like a mean and infamous Coward.

What is the juſt Latitude or Extent of God's Dominion in reference to mankind, has been variouſly aſſerted by Men of bold and Speculative Inclinations; and ſome have been ſo officiouſly impertinent, as to fly to the hidden determinations of Heaven, to make out this Myſtery and amazing Riddle: But what *proud Duſt and Aſhes* are we, that we ſhould thus graſp at Myſteries beyond our reach, and pry into thoſe things, which none can ſee but he who is Inviſible, which none can comprehend but he who is Incomprehenſible? When we ſoar aloft into theſe Regions that are above us, we are bewildred and loſt amidſt Clouds and Darkneſs; we exceed the juſt bounds and Limits of our Creation, and gain nothing elſe but the Reproach of our own Folly: I ſhall therefore Induſtriouſly wave this kind of

of procedure, and confine my self to those clearer Dispensations mention'd in Holy Writ; and which chiefly concern the condition of this present Life.

Now that God do's not Limit his Beneficence and Rewards to any Personal Performances, but sometimes Blesseth one *Relative* for another's sake, is abundantly Evident from the *Benefits* which he confered upon *Abraham*'s *Posterity*, as also from his willingness to save *Sinful Sodom* for the sake of Ten Righteous Persons: And by equality of Reason he may punish one Relative upon the account of another's failance, the one being as consistent with the *Rights of his Dominion*, as the other with his *Goodness*. Thus *David*'s Sin in numbering *Israel* and *Judah*, (or, as some would have it, in neglecting to pay the *Shekel*) was severely punish't by *three Days Pestilence*, upon the chosen Men of *Israel*; and the Iniquity of *Ahab*, tho

tho pardon'd in himſelf, was to be puniſh't in his Children, as God himſelf pronounces to the *Prophet* in theſe words; *Seeſt thou how* Ahab *humbleth himſelf before me? Becauſe he humbleth himſelf before me, I will not bring the Evil in his days, but in his Sons days will I bring the Evil upon his Houſe.* Now in ſuch ſingular Incidencies, God doe's not ſo directly viſit as a Judge, but makes uſe of his *Soveraignty* to advance the unqueſtionable Deſigns of his *good Providence*; and we are bound to be chearfully *Paſſive* and *Reſign'd*, whether he is pleas'd to take away our Lives by *Peſtilence*, *Famine*, the *Iron-hands* of a *Tyrant*, or *Sword* of the *Deſtroying Angel.*

And hence I might proceed to make out the Juſtice of that *Original Viſitation*, that defac'd and ſullied the whole Scene of Nature, and over-whelm'd all Mankind with Anxiety and Sadneſs. God made *Man happy and upright* at

at first, and endow'd his Nature with all agreeable perfection; but he by his *Non-attendance* and Disobedience, did soon plunge himself in an *Estate of Sin and Misery*; and thus proud *Man* who was so *Nobly Descended* fell at Odds with his Maker, dis-rob'd himself of all his *Original Glories*, and shook the whole Universe by his *Fall*.

We read that the *Wise-Men* of the *Eastern World* were sadly concern'd at this unaccountable State of Things: You may hear the *Platonist* pouring out his Soul in Complaints and mournful strains; and telling strange Stories of some sins committed in a *Former State*, to make out the *Mysterious Vanity* of this Life: You may see *Aristotle* sitting down and weeping by the *Water of Euripus* lamenting the shortness of his Intellectual Sight, the disorder and dimness of his understanding: Nay, *Solomon* himself (the

the very *Boaſt of Nature* and Great *Secretary of Heav'n*) after he had ſeen and enjoy'd all the ſatisfactions of this life, in the little narrow compaſs of himſelf, concludes at length with this *pathetical* Exclamation, *All is Vanity.*

This is now the condition of our Natures; this is our preſent Caſe: The Body has loſt its *Beauty* and *Gloſs*, and the *brightneſs of thoſe Lineaments*, which were at firſt drawn by the finger of God; the *Soul* is driven out of her former *Paradiſe* into a *Region* of Diſeaſes, of Tempeſts and *thick Darkneſs*, and expos'd a Prey to all the wretched Calamities of a Mortal Life: And yet, far be it from *Faln Man*, to renew the *Old Apoſtacy*, and Quarrel with thoſe *Alotments* which are plainly conſiſtent with the mildeſt *Juſtice*: God might have made *Man* the ſubject of many Temporal Inflictions, without reſpect to an Antecedent *Fall*, and recompenc't all

this with the *bleſſed Aſſurances* of a *Future State*; and certainly, the Light of Nature may inform us, That ſince we are wholly ſubordinate to another, we ought alſo to be accountable for every tranſgreſſion, accordingly as our *Superior* ſhall determine or think fit; who becauſe he is *holy, juſt, and good,* neither can nor will inflict more upon us than what our Sins and Iniquities ſhall exact.

Secondly, That the Practice of theſe *Paſſive Doctrines* is a very reaſonable Service, will yet more eminently appear, if we conſider 'em with reſpect to the *Divine Goodneſs,* as it particularly exerts it's ſelf in our *afflictions.*

But here we meet with ſome, that have form'd very *dark* and *dangerous Notions* of the *Deity* which they adore; and, as if they meant to *out-vye* even *Lucifer* himſelf, have accus'd their Maker of Pride and

and Moroſeneſs, and an evil Inclination towards his Creatures. What Satan only ſuggeſted out of deſign, men have ſolemnly avow'd, and ratified for ſound Doctrine: And this was the firſt Engine which the Devil plaid againſt the Happineſs of Mankind: 'Twas the Argument he uſed to our *firſt Parents*, to make 'em forfeit their Eſtate of Primitive Perfection: He endeavour'd to tincture their Minds with an Opinion, that God was of an envious, unlovely Diſpoſition, and that which was no where to be found but in himſelf, he faſten'd upon that *Being*, from whom all Goodneſs in the World is deriv'd: *For God doe's know* (ſays he) *that in the day you eat thereof, ye ſhall be as Gods, knowing Good and Evil.*

From this *fatal Entercourſe* and *ſubſequent Fall*, there were many Heathens (who had ſome Fragments of Scripture communicated to 'em, or elſe underſtood ſome-

what of the matter by the leſs faithful conveyance of *Oral Tradition*) that began to entertain ill Notions of God, thinking he had forbid 'em the *Tree of Life*, out of pure malignity or ill intention: Hence they proceeded to tell very ſad and ominous Tales of the envious Temper of the Deity above them; his induſtrious care to daſh all Proſperity with ſome ſharp allay, and overwhelm all Greatneſs with a ſwift Deſtruction. And indeed, it had been happy for the Chriſtian World, if ſuch *barbarous Notions* had kept their due diſtance on the other-ſide the *Partition Wall*, if they had been confin'd for ever to the *Outer-Court* of *Gentiliſm*. Men have been ſo forward to advance God's Soveraignty above his other Attributes, to oppoſe his Proteſtation to his Deſign, and make his *Revealed Will* ſuch a *Myſtery* to his Creatures, that they ſeem ſolemnly to imply, That all the Divine Expoſtulations and Promiſes,

ſes, tho ſeconded with full Solemnity of Atteſtation, are intended only to promote the Credit of the Impoſture, and advance the ends of Tyranny and Deceit: An Opinion ſo Romantick, and big with Abſurdity! that it repreſents the Almighty a *Bugbear* in a worſe ſenſe, than the Atheiſt ever intended; and looks as if 'twere deſign'd to juſtify the *Rebellion* even of *Lucifer* himſelf; and proclaim to the World, that he fell in *a good Old Cauſe*.

In ſhort, Love is the Goſpel-Definition of the Divine Eſſence; and 'tis very plain, without any affected Jingle, or Ambiguity; and infallible true as any demonſtration. If we take away his pow'r, he would be but a kind of *Epicurean Deity*; but take away his Goodneſs, and he would be no Deity at all: The Apoſtate Angels may partake of his Pow'r, but they cannot of his Goodneſs; and if it were lawful to reduce our

Conceptions of the *Divine Eſſence* to Figures and Proportions; we may juſtly preſume (by a little altering the *Philoſopher's Notion*) that he would aſſume *Light* for his *Vehicle*, and *Love* for his very Soul. Every Act of God is a communication of his Beneficence; his moſt rigorous Juſtice is nothing elſe but a certain diſpoſition, a *peculiar mode* of his goodneſs; he corrects us only out of Love; he doe's not willingly afflict the Children of Men.

Now that Afflictions are a *ſign* and Character of *Adoption*, will readily and evidently appear; if we do but conſider, that this has been the conſtant Portion of the greateſt *Favourites of Heav'n*: The Holy *Patriarchs* ſpent all their days in ſorrow, and in *Travel*; the *Schools* of the *Prophets* were ſo many *Seminaries* of Affliction: And it hath pleaſed God, by an uncontrollable *diſplay* throughout all Periods and Ages, to render the

the Sufferings of our *Bleſſed Saviour* more illuſtrious than his Miracles, or all the *Monuments* of his Pow'r: The *Crucified Jeſus* has been prefigur'd by a longer *Catalogue* of *Worthies*, than the Triumphant Redeemer; and he has had more *Types* of his Paſſion than of his Glory. The Greatneſs of man was too imaginary and frail to repreſent the *Majeſty* of our Saviour, and our degeneracy had render'd our Miſeries ſo juſtly real, as to be weak and imperfect Emblems of his Sorrow.

Beſides, it ſeem'd a neceſſary Proviſion, that ſome *unfortunate* Worthies ſhould riſe up to his Character, as near as Humanity could aſpire, to reconcile his Tribulation to his Integrity, and recommend his Perſon to the acceptance of the World; and yet, alas! ſo great was the darkneſs of benighted Mankind at the *Brightneſs* of his riſing, that they ſhut their Eyes againſt this Sun of Glory; among all

all the Propheſies which he punctually fullfill'd; this one was too ſoon, and too fatally verified, *He is deſpiſed and rejected of Men, a Man of ſorrows, and acquainted with grief.*

His *Birth-day* was obſerv'd with no other Solemnity, than that of a *Maſſacre*; and his coming into the world was congratulated with a Conſpiracy; and tho' *Abraham afar off rejoyced to ſee his day*, yet his degenerate Off-ſpring did even ſcorn and deride it. Never was *Majeſty* ſo rudely treated, nor *Vertue* exerciſed with ſuch contumelious diſgraces; his unſpotted Innocence did not ſo much endear, as exaſperate the World againſt him; his Poverty of Spirit was improv'd into Ambition; and his Miracles courted their Incredulity in vain: And after all the baſe and inhumane Affronts that were levelled againſt his perſon; after he had run through all the afflicting Stages of Poverty, Sorrow and Diſgrace;

He

He ſtoop't to the dreadful *formality* of a *Tryal*, expected the fatal pleaſure of his Enemies, and ſubmitted at length to the moſt *Illegal Sentence* that ever came from the *mouth* of Blaſphemy.

And next behold him hanging upon a *Croſs*; behold a *dying* and a *bleeding Saviour* embalming corruption with the effuſions of his deareſt Blood! Behold the *brightest Order* & Immortality Prefac't with the wrack of *Univerſal Nature*, the *Crucifixion* of the whole World! Thoſe *glorious Bodies* whom *David* calls upon to praiſe the Lord, did then *ſympathize with his Agony and Paſſion.* The Heaven's were darken'd, the Earth gave up *her Dead*, and all things ſeem'd ſhuffled into another Chaos to prepare the way for a *new Creation.* Thus did Chriſt ſuffer, and *leave us an Example, that we ſhould follow his ſteps*: Thus did he adorn the Croſs with his own Practice, and bequeath it to us as the diſtinguiſhing Character of

a *True* Diſciple. This was his lot, and 'tis our Predeſtinated portion, for *hereunto are we called*; and whoſoever will liſt himſelf a true follower of him, muſt reſolve to partake of that *bitter Cup*, whenſoever Providence ſhall give him an Alarm.

And that this is no flaviſh or unaccountable Doctrin, will yet more abundantly appear, if we conſider,

Secondly, The Natural Pow'r and Influence of Affliction upon the Soul.

Health, *Liberty*, *Proſperity and much Eaſe*, are dangerous and bewitching Things; and tho' they are lent us as a gentle Remedy againſt anxiety and care, yet through our own ill management they often become a *Charm*, and the Antidote it ſelf turns to a Diſeaſe: For ſince the *World* cannot ſo eaſily ſubdue us by Threats and Hoſtility, by Aſſaults, and open Force, it immediately flies to all the Arts of Policy, to Stratagem and Retreat;

treat; like a ſubtil *Magitian*, it preſently turns its *Rod* into a *Serpent*; it dazzles our Senſes with a delicious proſpect of its Counterfeit Glories, and ſo leads us in *Golden Fetters* to Deſtruction: For the *World*, like the *Old Enemy of Mankind*, doe's firſt *deceive* the *Female Parties* within us; it careſſes each Luſt and tender Paſſion with fair and ſpecious Allurements, and when theſe have embraced & ſwallow'd the *Golden Deluſion*, our Maſculine Faculties are too ſoft and flexible to reſiſt the pleaſing Temptation, and proſelyted Reaſon begins to hearken to the Dictates of our Senſes.

And thus having at length enſlav'd our Underſtandings, it begins to play the Tyrant over us, to engroſs our Time, our Thoughts, and all our Actions. If we chance to be in a religious or thoughtful mood, the *World* ſoon turns it into Hippocriſy and Diſguiſe; if we enter into Diſcourſe about ſacred

cred Myſteries, it ſoon perverts it into Burleſque and wanton Talk; and when we would draw forth our honeſt intentions by the Rules of ſtrict Morality, it brings 'em out in the Dialect of Friends, in Cruſings and bitter Calumny; when we are buſy and employ'd about our neceſſary Callings, it inſtructs us in the quaint, and artificial Methods of Knavery and Deceit; and when we retire from them for a ſober Indulgence and Refreſhment of our Natures, the *World* is ready at hand to overwhelm us with Luxury and Exceſs: Nay, if we enter into our Cloſets for the Exerciſe of our Devotion, the World do's there likewiſe purſue us; it imprints its Image upon our very Hearts and Minds, challenges all our Thoughts and Attention, and ſo turns our lawful Prayers into Idolatry.

Theſe *Dangers* of *Proſperity* have ſtruck ſuch an awe upon the Spirits of *Great Men* in former Ages, that

that they never consider'd 'em without trembling and astonishment. Hence 'tis Recorded of many *Antient Hero's*, that after some Signal Victories and Atchievments, they have grown pensive and melancholly, and chang'd their *August* and *sprightly* Countenances, into a sad dejection and captivity of Spirit: And tho' some late *Vertuosi* have ascrib'd these effects to the *Effluviums* and *Darts* of some *envious Eyes* about 'em, yet I question not, but this will ever pass, among the thinking part of Mankind, for a very derogatory and ungrounded Fancy. It was not the *Envy* or the *Frowns* of Men, but fear of the just Anger of the Gods that made the Renowned *Cato* cry out in *Livy*, *That the more he prosper'd, the more he grew afraid*: And for the same reason *Augustus Cæsar* once every year laid aside his Regalities, and receiv'd Alms with all the humble *Ceremony* of a *Beggar*; he feared his long uninterrupted Prosperity, suspected

pected the Anger of the Over-ruling Deity, and therefore endeavour'd to divert his wrath by a Voluntary Humiliation.

And if we look into the *Annals* of the Christian Church, we shall meet with some, in the *hot Interval* of the Heathen Persecution, bewailing themselves that God not yet called them to the *Glories* of *Tribulation*, the *Illustrious Toils* of Martyrdom; and after this *Pagan Storm* was blown over, and the Church of God was adorn'd with *honourable* Endowments, we shall find many wise and *venerable Bishops* climbing very heavily into the *Episcopal Chair*, and, when they were there plac't, as sadly lamenting the Danger of their Station; they look't upon such heights as a Temptation rather than a Duty, and more a Punishment than Promotion.

And if we cast our eyes forward, and observe the succeeding *Centuries* of the Church, we shall be

be tempted to think, that this noted ſuſpition was no *Panick Dread*, but a very juſt and neceſſary circumſpection; for as *Tacitus* has obſerv'd of the *Roman Empire*, that after its martial Humour was abated by Peace and a gentle Diſcipline, it became diſpirited by Riots and inteſtine Factions; ſo may we plainly diſcern a moſt deplorable alteration in the State of Chriſtianity, ſo ſoon as the *Heathen Tyranny was overpaſt*.

While the *Firſt Chriſtians* were treated with Severities, their Lives were a genuine Tranſcript of their Profeſſion; they convinc't the world with the *beſt Argument* of a Religious Converſation, inſomuch that the Heathens ſubmitted at length to a tame and a gentle *Diſcipline*; and Chriſtianity appear'd a *True Myſtery of Godlineſs*: But when, through the favour of a *milder Providence*, it became the Imperial Profeſſion; when it's Votaries were diſmiſt from the *Lectures* of the *Croſs*, and the prevailing Council

of Afflictions; they quickly clos'd with the treacherous Sollicitations of Flesh and Blood, and flattering Vanities of the World.

And this was the immediate Doom of Christianity, so soon as the Pagan Tyranny was over-past; for then Christians themselves renounc't all Obligations of Meekness and Humility, and turn'd the former *Glories* of the *Cross* into the *Scandal of Persecution*; Their former *Unity* became broken and subdivided by the Pride of *Arrians*, *Donatists*, and *Novatians*; and those latter Ages were almost as remarkable for Ambition, Luxury, and a Tyrannical Zeal, as the former had been for an incomparable Piety, and victorious Martyrdoms.

So natural is it for Men to turn their *Liberty* into *Vanity*, by too high an Admiration of it; and to corrupt their Food by the Poyson of their own Natures: And when Men are become such *Vassals to the World*, such *Votaries* of *Sense and Pleasure*; they must also languish

in their Duty towards God, and fall off proportionably from the divine Assistance: For how can they listen to the *call* of Heav'n, amidst all this Pomp and Secular Distraction, or bestow one Thought upon Futurity and Judgment?

But when at length some signal Calamity shall give the daring Sinner an Alarm, when Afflictions, the Welcome Harbinger of God's Love, fall like a Dew upon him; This shews him the Vanity of his Carnal Ease and Security, and opens a prospect into the *Land of the Living*: For the apprehensions of a God, and of our Duty to him, are so essential to our Souls, and inseparable from our Natures; that tho' Men may seem to drown 'em for a while, they lye dissolv'd in delicacy and pleasure; yet the least touch of anguish will sometimes awaken us into severe Reflections, and dash all the Harmony of our Blood and Spirits. 'Tis a very pious *Remark* of

of that *Great Philoſopher*, whom *wiſe Antiquity* hath juſtly honoured with the *Title* of *Divine*; That when a Man perceives, that he is juſt drawing towards his *latter End*, Εισέρχεται αυτῷ φόβος καὶ φρόντις, &c. He is then ſeized with a doubtful Trembling, and an Enquiry into thoſe things, which before he would ſcarce vouchſafe to think upon: And tho' he might once laugh at the *Pious and grave Cheats* of Immaterial Beings, and Immortal Spirits; yet now the very *Tales* of *Ghoſts and Fayries* will affright him; he will be ready to ſhrink at the leaſt Shadow of Danger, and be terrified with the *Viſions* of his own *Imagination*. Indeed 'tis an eaſy thing for a Man, in the luſtful Pride of his Nature, to ſeem *Witty* and *Eloquent* againſt Heav'n, and to out-face the Terrors of the *Inviſible World*; but when Providence ſhall caſt him out of his *Beloved State* of Bodily *Health* and *Security*, into a Bed of *Sickneſs*, or the

the confinements of a *Priſon*; when the cold Damps ſhall appale and allay the gaety of his Temper, and all his *worldly Oracles* ſtand mute, and cannot help him; Then he will think of his former *Gallantry* with reluctance and vexation; he will then experiment the Folly of his own choice; and no longer adore the glittering Frailties of humane Wiſdom, but *Reaſon* will be ſwallow'd up in Revelation; he will then confeſs that every Creature is fearfully and wonderfully made; that every little *Inſect* is a Syſtem of Divinity; and his eyes will be opened to ſpell out a *Soveveraign Diſpoſer* of all Events in the Works of his own Creation.

Such Conſiderations as theſe will be our *Entertainment*, when we lye under the Diſcipline of a ſeverer Providence; when God in Mercy has *befriended* us with *Afflictions*, and *covered us with* Miſery *as with a Garment*: For the Soul of Man is

is active and restless, and must have some Object, whereupon to fix its Desires; and when it has nothing from without to employ it, it will no longer look abroad, but draw its Activity inwards; and then the *Appeals* of *Reason* will be heard, and the *Cries* of *Wisdom* will not be rejected.

Thirdly, That this *Passive State* is not a State of Slavery, but of Adoption and Glorious Liberty, will be further evinc't, by considering the divine Supports and Succours that attend it. For since God has promised, That we *shall not be tempted beyond what we are able to bear*, he stands engaged, when the ordinary means of comfort do forsake us, to furnish out an extraordinary Supply. And tho' this may seem an uncouth Paradox to the *Animal Man*, a very harsh incongruity to Flesh and Blood; yet it has been unquestionably made out by the Practice of the Apostles, and many illustrious Examples in the

the Primitive Church. For there have been ſome, whoſe minds have been ſo fortified by Aſſiſtances of the *Divine Spirit*, that they could even ſmile in the *Grim Face* of Perſecution; look down without concern upon all the *frightful Judicatories* of the World, and like the *Leviathan* in *Job*, could laugh at the ſhaking of a Spear: Nay, there have been ſome, who when Perſecution has rode in Triumph, have carried the Bible as a Monument to their Graves; when wall'd about with fire, they have hugg'd it in their Arms, while their pains grew rapture, and their burnings extacy: And when their Tongues were no longer able to form faint Sounds into *Vocal Hymns*, with lifted up Eyes, they have continued their Devotion, and offer'd *Dumb Praiſes* to the *Saviour* of the World.

And certainly 'tis a ſufficient Ground of Conſolation to any generous Believer, when he conſi-

ders

ders that *Afflictions* are not the *Blind Product* of a Random destiny, but founded on the Basis of God's Decree or Permission: And when we are once fortified with this puissant consideration, that must needs be best for us, that is commissioned by the hand of a *good and Gratious* God; that he is the Sole Disposer of all Events, and that he do's not stand by as an unconcern'd *Spectator* of the Mournful Scene of our sufferings; that the miseries we undergo are the *reproach of Christ*, and that they are far more *Honourable* before God, than they can be ignominious *before the World*; this must needs cause our Souls to bear up bravely against all the Scorn and Terrors of the World, against Natural Contradictions.

Lastly, if we can entertain a strong hope and assurance, that what we sow in sufferings we shall reap in Glory; that a violent Death do's but conduct us a little

tle ſooner to Heav'n, that a glorious *Martyrdom* do's but Antedate Immortality; this is raviſhment enough, to tempt us, like *Cato*, to be our own Executioners, did not God reſtrain us by his word, as an *Angel* did the *Father of the Faithful*: This is enough to make us cling to the *Croſs*, to take Heaven by a *more than Ordinary violence*; to breath out our Souls in Euchariſtical Strains, and return a *Pſalm of Thankſgiving* for every Wound.

He that can thus conſider things well about him, will be all peace and calm within himſelf, when circled around with Wars and Deſtruction: A Priſon or a Dungeon will be no confinement to him; his Soul is ſtill free to converſe with his *Redeemer*, while a good Conſcience becomes his Security: Tho he hear the Voice of his Maker in the Clouds, yet he flies not the *Adam* behind a Tree; nor like the guilty Emperour, beneath

neath a Bed for Protection. He torments not himself with *Jealousies* and *Tears*, and superstitious forebodings of Evils to come, but is industriously thankful for those blessings and mercies which at present he enjoys: He knows, that by the assistance of the Divine Spirit he can turn a Dungeon into a *House of Prayer*; that Christ's presence will Consecrate the horrours of a Prison, and make *Darkness* it self *Glorious*: And if the *Light* of his *Countenance* do but shine in upon him, he shall be *Happy*, tho' in the midst of a *Roman Furnace*, or a *Scottish Inquisition*.

The

The Close.

THat perfect Happiness or Assimulation with God is the ultimate end of every *Rational Being*, is a Truth so obvious, that even the *Light of Nature* could discover it; and as 'tis the ultimate end of our Beings, and consequently our Duty; so is it likewise the insatiate desire of *every Man*, the common Thirst of our Natures: Hence it was, that the Renowned *Plato* did banish all *absur'd and licentious Notions* of the Immortal Gods out of his famous *Republick*, and admit no other Descriptions of the Deity, but such as were consonant and agreeable to his nature, which he concludes to be *pure and unalterable Goodness*.

Now since 'tis the natural Am-

bition of every Man to rise up to a Conformity with what he adores; such lovely and amiable Representations of God, must needs kindle a sweetness and benignity in our Tempers, and naturally tend to advance the Peace and Stability of the World: Especially, when we consider, that 'twas the great business of our *Blessed Saviour's* coming into the World, to consummate *Peace* betwixt Heav'n and Earth; to reconcile all Mankind to an incensed God, and by sweetning our Tempers by the infusions of *Grace*, to make us *love one another*. The Law indeed, like a *Typical Canaan*, might seem to shadow out the *brighter Discoveries* of this *new Dispensation*, but it did not enjoyn 'em in that *universality of Extent*, and *eminency of Degree*, which our blessed Saviour has advanc't 'em: for what more astonishing than that dreadful frequency of cursing their Enemies *under the Law*, in the most rigorous

rigorous and ſolemn Forms of Execration? Whereas the Chriſtian Religion allows no ſuch Precedure againſt the moſt Capital Enemy: If he be a *Celſus*, a *Porphyry*, or a *Julian*, we muſt do good good unto him; but we ſeem to forget that we are Chriſtians, if we go about to pray for his Deſtruction.

Bleſs and Curſe not is the *Motto* of Chriſtianity, the great and conquering Precept of the Goſpel: 'Twas this that was the inoffenſive Armour of a Primitive Chriſtian; that gave a luſtre even to Martyrdom it ſelf; that kindled a Veneration, and an *awful Dread* in the Breaſt of the perſecuting Heathen: 'Twas this that ſoftned the rudeneſſes of Tyrants, that captivated *Rome*'s *flying and triumphant Eagles*, and made *Arms* and *Empire* truckle to Religion.

Again, this will help to guard us againſt the dangerous Rocks of Preſumption and Deſpair; for even God's *Goodneſs* is moſtly to be *feared* in a *ſtate* of *Impenitency*, tho 'tis the *only Refuge* for the humble and repenting Sinner. His Wiſdom (by which he comprehends the Ideas and mutual Referencies of all things) if ſeperated from this *Attribute*, might degenerate into the extreameſt Tyranny and Impoſture. His *Holineſs* ſpeaks little comfort to our Souls, for *he is of purer Eyes than to behold Iniquity*. His *Juſtice* alone muſt needs terrify and affright us, for *if he ſhould be extream* to mark *what we do amiſs*, there's no Man can abide it. His *Power* without *Goodneſs* is the very Emphaſis of Condemnation; for he is able to deſtroy both Soul and Body in Hell: But when we have his *Love* interceding

ceding for us, all other Attributes, as they partake of this, will close in perfect *Harmony* for our Salvation; his *Justice* will reward our mean Services and Endeavours for the sake of Christ's Merit, and his Soveraign Power for ever will protect us.

This will also secure us against all worldly Accidents and foreign Contingencies; render us undaunted in the midst of Dangers, steady and immoveable, tho all the world should be in an uproar against us: For when we are once *environ'd with this gallant Consideration*, That *that is best which now is*, since it comes from the hands of a wise and indulgent God; our Inclinations and Desires will all be wrapt up in the *divine Will*, and we shall act with full freedom and approbation of Mind, whensoever the fiercest Calamities shall assault us; like some *departed Spirits caught up*

to Paradiſe, we ſhall ſtand above the *reach of Fortune*, and the *malice of the World*; and our Souls will ſhine bright, unſullied and unmov'd above Clouds and Storms, like the Lamps of Heaven.

Thus much I have thought fit to Diſcourſe, for the ſake of the *Author of the Account of* DENMARK; for I know no Man that has more need of a *Sermon* or *Solemn Lecture* than himſelf. If I have contributed any thing towards a better Settlement of his *Head* and *Fancy*, I have an abundant Recompence. However, at leaſt, I hope he will not take it unkindly at my hands, that I ſuppoſe him not quite harden'd againſt Conviction.

I have ever thought, and do perſevere in my Opinion, That the *Pride* of the *Animal Life*, a too ardent Love of Riches and Worldly

ly Honours (which are pretty glittering Bawbles indeed to please Children in Understanding) and a want of contemplating the glories of another Life, are the main *Fundamental Objection* and *Argument* against the Passive Doctrines, maintain'd by the genuine Sons of the *Church of England*: This fills Mens Hearts with coarse and forbid desires; and makes their *Heads swell* with the *Wind* of Fantastical Doctrines about *Liberty*, without a just restriction; Till at length the Distemper or *Malignancy* breaks out into a vain *Out-cry* against *Tyranny* and *Slavish* Opinions. This makes Men play pragmatically with the Names of *Princes* and *great Personages*; and think it a fine thing to find out, and correct the *Errors* of their *Superiors*: 'Tis this has occasion'd the Heats and *darling* Contentions of the Age; which have almost chang'd the *state* of *Christianity* into a *state of War*,

War, and turn'd the World into a dreadful Theatre of Blood-shed and Confusion.

And now, since I have just mention'd the Church of *England*, which is so much Carpt and Rail'd at, I will add thus much, that 'tis the *purest Church* throughout the whole Compass of *Christendom*, that I know of; That she maintains the neareſt resemblance and conformity to true Primitive Christianity; and notwithstanding all the *little Braveries*, and vain contradictions of her *despairing Enemies*, does still retain her *Antient Motto*, I mean, Her *unshaken Allegiance* to her Prince: And therefore if God, out of a just and anger and Indignation for our Offences, should suffer his *Beloved* to be *carried into Captivity*, or laid waste by a *Foreign* or *Domestick* Power; Yet this shall be her *Triumph* in the midst of her Tribulations, That She was never

never guilty of *Idolatry* or *Superſtition*, *Sacriledge or Rebellion*; and that nothing elſe but thoſe crying Abominations, which her Principles diſclaim, have ruin'd and deſtroy'd Her. I deſire to embrace her with an *Apoſtolical* warmth, and a *Primitive* Reſolution, and may ſay unto Her, as our *Saviour* does to his *Beloved* in the *Canticles*, *O my Dove that art in the Clefts of the Rock, in the ſecret places of the Stairs, let me ſee thy Countenance; let me hear thy Voice, for ſweet is thy Voice, and thy Countenance Comly.* O thou *Lilly among Thorns!* O *Faireſt among the Daughters!* Let me enjoy thee Living; and when Death ſhall come, may I dye in thy Embraces, and breath out my

my Soul in Amorous fits of Devotion: That *Phœnix-like*, being refin'd by Corruption, and kindling anew in the very Act of Extinction, I may mount aloft into the *Bridegrooms Palace*, and fly out of thy *Arms* into *Abraham's* Bosom.

MVSEVM BRITAN NICVM

FINIS.

ERRATA.

TIT. pag. pr. *Cædis* r. *Cædes*. *Pr. Philip.* 3. r. *Philip.* 13. *Pag.* 23. *l.* 11. f. Ἀνωθεν, r. Ἄνωθεν. *Pag.* 27. *l.* 24. f. *Dictorſhip* r. *Dictatorſhip*. *pag.* 73. *l.* 7. f. *in* r. *is*. *Page* 99. f. *Democtitus*, r. *Democritus*. *Pag. E.* r. *Æ*. *Pag. a.* r. 1. *&c.*